



TEXT OF THE AMENDMENT.
ARTICLE XIX.

The manufacture, sale or keeping for sale of intoxicating liquor to be used as a beverage is hereby prohibited, and any violation of this prohibition shall be a misdemeanor punishable as shall be provided by law.

The manufacture, sale or keeping for sale of intoxicating liquor for other purposes than as a beverage may be allowed in such manner only as may be prescribed by law. The General Assembly shall, at the first session succeeding the adoption of this article of the Constitution, enact laws with adequate penalties for its enforcement.

Says Dr. Wm. Parker, acknowledged to be one of the most eminent physicians in America:

"Alcohol has no place in the human system, but is an 'irritant poison.' It is so regarded by the best writers and teachers on Toxicology. I refer to Orfila, Christisson and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons, when introduced into the system it is capable of destroying life without acting mechanically. It introduces a general disease as well marked as fever, small-pox, or lead poisoning."

Dr. Jas. Edmunds, a distinguished English physician, says:

"Now, recollect, a food is what puts strength into a man, a stimulant is that which takes strength out of a man. * * * And in fact, so far as I know English statistics, there are more men poisoned by alcohol than by all other poisons put together. We have a great horror of arsenic and fifty other things; but in fact these are but a bagatelle in relation to the direct, immediate, absolute and certain poisoning which is caused by alcohol."

Baron Liebig says:

"Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of the vital principle."

Says Dr. Markham, in the *British Medical Journal*:

"Alcohol is to all intents a foreign agent, which the body gets rid of as fast as it can."

Says Dr. Thomas Sewell, of Columbia Medical College, Washington, D. C.:

"Alcohol is a poison, forever at war with man's nature."

Dr. Drake, of Cincinnati, says:

"It is well known to the physicians of Mobile and New Orleans that the victims of the yellow fever are chiefly those who drink freely."

Dr. Rush, of Philadelphia, says:

"Spirituous liquors of all kinds dispose the system to

✦ TALKS.

TAL ABSTINENCE.

E. WHITE.

fevers and inflammation, and half the diseases which are said to be caused by warm weather are produced by the spirits which are swallowed to lessen its effect."

Dr. Youman says:

"Let it not be objected to alcohol as a poison, that in small or moderate quantities it does not kill. It is not necessary to the actions of poisons that they always be swallowed in fatal doses."

And Dr. B. W. Richardson, M. A., LL. D., F. R. S., of England, Fellow of the Royal College of Physicians, Honorary Physician to the Royal Literary Fund, and whom all medical men delight to honor, after making alcohol a distinct, critical study for years, says of it:

"If we look at the whole course of alcohol, from the first stage to the last, we can see no good whatever that is supplied by it (as a beverage). Every step that seems harmless is at best nonsensical; and every step that seems to be hurtful is hurtful beyond anything I can express in this short work. In short, in whatever way alcohol acts on the body, whether it acts slowly and by successive stages, or rapidly, so as to produce all its evil action in one short change—it acts as a *reducer* of the powers of life."

But, as the crowning testimony on this subject, the great International Medical Congress, the highest medical body in the world, at its session held in Philadelphia, Pa., September, 1876, reported as follows:

"First, Alcohol is not shown to have any definite food value, by any of the usual methods of chemical analysis or physiological investigation.

"Second, Its use as a medicine is chiefly as a cardiac (relating to the heart) stimulant, and often admits of substitution.

"Third, Even as a medicine, it is not well fitted for self-prescription by the laity."

And the American Medical Association, the highest medical body in the United States, at its session held in Minneapolis, Minn., June, 1882, passed the following resolutions:

"WHEREAS, Alcoholic intemperance is a prolific cause of disease, and prevention through the education of the people is one of its most powerful antidotes; therefore,

Resolved, That we approve teaching the children and youth in the schools and educational institutions in this country—as facts of hygiene—the physiological dangers and evils resulting from the use of alcoholic beverages.

Resolved, That we re-affirm our former resolutions on the use and abuse of alcohol, and its effects upon the race."

One of the former resolutions here referred to, and passed by the American Medical Association in Buffalo, in 1878, reads as follows:

Resolved, That in view of the alarming prevalence and ill effects of intemperance with which none are so familiar as members of the medical profession, and which have called forth from eminent English practitioners the voice of warning to Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of the United States, unite in the

The Problem of Rum in Pennsylvania.

The loss of the Atlantic

Extent and growth of this evil. Penitentiary - Roman gridiron

1. Americans of fine nervous organization Penitentiary of Pa.
2. Increased use and effects of liquor. Beer 1,675%. Wine 400, Ardent 200
In 1840 4 gals for capital. '83, 12.
 '79-84, pop. 15, dist. duty 44.5.
 Pa. '63 160 '64, 190
3. Importance. Cobden, Bright, Temple, Dix, Coleridge. Carlyle.
Archbishop of Canterbury. Gov. Jackson

I Indictment. - A legal question.

1. Commercial Evil.

a. Causes bad trade.
 1870, wages \$775⁰⁰, liquor \$619⁰⁰ Total State tax \$280⁰⁰
 Each family - textiles 62.60, King dist 81.74
 wear 65.71
 food 79.25
 600, 365, 571

\$900,000,000 labor from other Trade. Capital also
 what it would buy of slaves 150⁰⁰ 664 on 100⁰⁰ loans
 170 65⁰⁰ - food 66⁰⁰ clothing 23⁰⁰
 Penna. 90⁰⁰ = 1/3 prod. of agric. 1/10 manuf., 7/10 wages, 7/10 2.2. 1875

Wear 10⁰⁰ and Rum - Penna. factories 28,650 " 10. " 21.5
 Schools 100⁰⁰ wages 775⁰⁰ Church property worth 1000⁰⁰ now

b. Prevents production - Reproduction labor. "Bridges"
 Mass. 14% lost. Health injuries - 276,461 yrs. lost.

\$16,500,000 wages lost.
 waste of grain - 500⁰⁰ = 750⁰⁰ 4 lb. loss, 16 1/2 wagons 10 lbs - 1/2 1/2 yr.

c. Injured labor.

188 gal exp whiskey = 197.40 and
 66.25 cost.
 6.75 labor. 3 cent on a dollar.
 In Pa. 170 other industry 319,487 hours exp. 128⁰⁰ 17.97% for labor
 Rum 2,110 " 8.5

Out of every \$100. worth of shoes, labor = 22.85
 hardware " 20.99
 clothing " 17.25
 rum " 1.94

New Project - much loss.

Comparative death rate. General pop. 10

Temperature
15 to 20 = 18
20 - 30 = 51
30 - 40 = 42
40 - 50 = 41
50 - 60 = 29

At age of 20 to 100000 international persons.

	Temp.	General pop.	
25 -	81,975	95,712	45
30 -	64,114	91,577	32
35 -	50,746	86,830	25
40 -	39,671	82,082	24
50 -	21,938	70,666	32
60 -	11,568	56,355	5
70 -	5,076	35,220	7
80 -	807	13,169	16

Crimes.

1. Diminishes by nature & statute - a crime
2. Brings early the late passions
3. It partakes on crime.
4. Throws off the veil of prudence
5. Tempts to crimes of love & rivalry by putting value in hand of crime
6. Emboldens by rendering detection difficult or impossible
7. Advances & hinders - sources of crime
8. Intemperance - the origin only of other vices.

2. Political Evil.

a. Destroys efficiency of the citizen.

"Chief end of man" - Searchman.

Number: '74, 545,624 - Loss = 273.0

600000 Dollars = 150.

1500000 Dollars = 150

"Character is destiny" \$573.0

b. Destroys effect of education Horace Mann, Burke

800000 children.

'70, 5,600⁰⁰ of whom 4,550⁰⁰ American - small & white.

The two systems - Philbrick.

Wages 1696 Salaries 23606

Pupils 542076 Taxes 802604

Teachers 18783 Expenses 454490

Costs 8399723 Loss 80000000

c. Corrupts government.

"Higher Power."

Extent - Capital - 207,000 dollars & money. Salaries.

Power - Clauses, - associations

Bribery

3. Social Evil

a. Injures public health. "House of wretches".

Kill men - Thompson - Boston paper.

Disease & suffering - State & individuals - Friday, New Orleans

Alcohol - '70 - 50655718 gallons pure alcohol.

Heredit - Ray - Sin of it.

b. Destroys home. - Wendell Phillips - "The Slaves"

Tilden's letter.

500000 homes - Mass.

Contaminated homes.

"It is hell."

c. Cause of poverty. Phillipsburg - London Times.

Boston papers - 7/5 - intemp. 10000 out of 12250; 1/3 of 2 & 1/2

Deer Island - 1/10 - Spring field 8252 tons; 7/10

Prussia '68 - Paupers - 1,597,720 - 2.67 for each vote. Census 320,015

July - 1,464,029 - 2.45

2/3 = 2,259,900 - 44 per vote. 13000 Saloons.

d. Crime.

U.S. 80 to 90 % - U.S. Commissioners of Education

Mass. 84.9% Deer Island 88% - 93%. Com. 90. R. I. 90

'70, 34 murders in Phila. '73, 30000 wretches, 24000 for drink.

Judge Allison '72. - 4/5 high.

Italy Charles '71. 1/10 - Burke

May Pitman Andrews - Recorder Phila.

$\frac{9}{10}$ of the keepers.
 $\frac{4}{5}$ of the criminals
 $\frac{1}{2}$ of the dealers
 $\frac{1}{3}$ of the insanity
 $\frac{3}{4}$ of the deportees of young people & children
 $\frac{1}{3}$ of the wrecks of ships.
 $\frac{9}{10}$ of the wrecks of human lives.

Willow Springs Distilling Co.

P. E. ILER, President. J. H. ILER, Secretary.
 OMAHA, NEB., JAN. 7, 1888.

To _____
 Gentlemen: Your letter of the 31st ult., in regard to Prohibition, is at hand and carefully noted. I would answer your questions as you put them as follows:

1. High License has not hurt our business, but, on the contrary, has been a great benefit to it as well as to the people generally.

2. I believe somewhat, as you say the Cincinnati Volksblatt says, that High License acts as a bar against Prohibition. It is especially so in this State, as the tax from the license goes towards supporting the schools, thereby relieving the citizens and farmers of just so much tax that they would otherwise have to pay, and is therefore especially beneficial to the poor and laboring classes. It also gives the business more of a tone and legal standing, and places it in hands of a better class of people.

3. I do not think that High License lessens the quantity of liquor used, but places it in fewer and better hands with better regularity.

4. As to the trade repealing the High License law, if the question was left to it, I do not think, so far as my acquaintance is concerned, that it would do so. I have an extensive acquaintance through this State, and I believe if it were put to a vote of the liquor dealers and saloon men whether it should be High License, no license, or low license, that they would almost unanimously be for High License. Those objecting would be a class without responsibility or character, who never pay for anything if they can help it, and simply start in business for a few months with the view of beating every one they can, and, of course, naturally such a class would not want this law. I cannot see how any one who has anything at stake can help but favor High License and enforcing the law strictly.

5. I would be in favor of High License rather than trust to the non-enforcement of the law under Prohibition. If you undertake to do your business without protection you are blackmailed by one-horse attorneys, which in the end amounts to many times the cost of a license every year, even if the license be very high. We have had a great deal of business in the State of Iowa, both before

it was Prohibition and since, and we can say positively that there is very little satisfaction in doing business in that State now. Ever so often the goods are seized, and it causes a great deal of delay and trouble to get them released; and then there is a fear of not getting money for the goods, and all the forms we have to go through make it very annoying business. It is like running a railroad under ground. You don't know where you are going or what is ahead. In all my experience, of ten years in Ohio before the temperance movement and twenty years' experience here previous to High License and since, I believe that High License is one of the grandest laws for the liquor traffic, and for men interested as well as people at large, there is. The only objection we have here is that the regulations are not more strictly enforced than they are. I do not believe we would have any Prohibition people in our State if our High License law was more rigidly enforced.

I enclose you herewith a copy of our State law regulating the liquor business, which will give you an idea of the kind of law we have. Anything I can do for you at any time, please command me.

Yours truly,

PETER E. ILER, (Pres't.)

But it is denied by some good men that license carries this fearful implication. It is held by them that license is simply in the nature of a tax, and is, so far as it goes, restrictive and prohibitory, giving no sanction and implying no approval.

Consult any legal authority and see how this befits definition and challenges common sense. Bouvier defines license: "A right given by some competent authority to do an act which, without such authority, would be illegal." He defines tax: "A contribution imposed by government on individuals for the service of the state." Now mark the unmistakable distinctions here made. License is "a right given"; tax is a "contribution imposed." License implies a privilege. Tax implies an obligation. License is a permission. Tax is a command.

Year.	Amt. of License Fee.	No. of Saloons.	Bbls. of Beer Consum'd.	Drinks & Disorder-ites.	Total Arrs.
1882	\$52	3,849	872,228	18,045	82,800
1883	103	3,682	963,652	21,416	37,187
1884	500	3,336	1,055,732	23,080	39,434
1885	500	3,584	1,115,823	25,407	40,998
1886	500	*3,587	1,340,030	26,067	44,261
1887	500	+4,193	1,674,146	27,632	46,505

* For the last period of the fiscal year ending May 1, 1887.

+ For the second period of the fiscal year ending Dec. 1, 1887. Those issued for the first period ending Aug. 1, 1887, were 3,973, as stated in my former table.

This makes the showing for High License still worse than before, based upon these official figures which I obtained myself from the Police Headquarters.

Increase of population from 1882 to 1887, 35 per cent; increase in number of arrests for drunkenness and disorder during same period, 53 per cent; increase in total of arrests, 41 per cent.

No. '82 low license 45^{cs} arrests 1632
 '84 high " 2347
 '82 keepers 972
 '84 " 1061

4. Constant and cumulative evil.

Source of temptation

able of evil - antagonist of good.

By nature - law-breaking - cities - Sunday laws.

Opposed or slow one's loss.

achieved of it.

Remuneration of labor done.

II Remedy.

Necessity of some remedy.

1. Moral Deterrence.

Principle harmonious with legislation. - Father Mathew

1. Latter is the consequence of the former. - Judge Sprague.

2. Don't apply moral deterrence, alone, to other things.
gambling, stealing.

3. Unsuccessful alone. They can't be so reached.

a. Prosperity does not succeed.

b. Education. - Mann, Sweden, College

c. Religion. - Sweden. - Edinburgh.

Cardinal Manning.

4. Present system opposed to moral deterrence.

2. High License.

1. Whole license system a failure. London Times. Times Chief '38.
Gov. Bullock - "Monopoly regulated by law"

2. Society ought not by its laws to protect evil.

3. Ought not to regulate evil by law - Murder, arson etc.

4. High license.

Principle - Crime of Judas.

Bowyer.

Success limited

Failure

Hortydale. Missouri Nebraska - Lincoln Hardy re-mayor.

Omaha - Mayor Broatch, Mrs. McQueta

Crime in Ill. Chicago.

Fler's letter. - Makes tram shop respectable. "One form"

Chief Justice Taney said:—"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether, if it think proper."—5 Howard, 577.

4, 1, 2

Mr. Justice McLean said:—"A license to sell an article, foreign or domestic, as a merchant, or inn-keeper, victualler, is a matter of police and revenue, within the power of the State."—5 Howard, 589. And again: "It is the settled construction of every regulation of commerce, that under the sanction of its general laws, no person can introduce into a community malignant diseases, or any thing which contaminates its morals or endangers its safety."—Ibid. "If the foreign article be injurious to the health and morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, prohibit the sale of it."—Ibid. 592. "No one can claim a license to retail spirits as a matter of right."—Ibid. 597.

4, 1, 2

Mr. Justice Catron said: "If the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limits, and may go to the length of prohibiting sales altogether."—5 Howard, 611.

4, 1, 3

Mr. Justice Daniel said of imports that are cleared of all control of the government which permits their introduction,—"They are like all other property of the citizen, and should be equally the subjects of domestic regulation and taxation, whether owned by an importer or his vendor, or may have been purchased by cargo, package, bale, piece, or yard, or by hogheads, casks, or bottles."—5 Howard, 614. In answering the argument that the importer purchases the right to sell when he pays duties to the government, Mr. Daniel continues to say, "No such right as the one supposed is purchased by the importer, and no injury, in any accurate sense, is inflicted on him by denying to him the power demanded. He has not purchased, and cannot purchase from the government that which could not ensue to him, a sale independently of the laws and policy of the States."—Ibid. 614.

Mr. Justice Woodbury said: "After articles have come within the territorial limits of States, whether on land or water, the destruction itself of what constitutes disease and death, and the continuance of such articles within their limits, or the terms and conditions of their continuance, when conflicting with their legitimate police, or with their power over internal commerce, or with their right of taxation over all persons or property within their jurisdiction,

seems one of the first principles of State Sovereignty, and indispensable to public safety."—5 Howard, 630.

Mr. Justice Grier said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime, which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the State, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect that purpose, are within the scope of that authority. There is no conflict of power, or of legislation, as between the States and the United States; each is acting within its sphere, and for the public good, and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousand fold in the health, wealth, and happiness of the people."—3 Howard, 632.

Lotteries have been prohibited in England, Germany, France, and Belgium, and in most of the States of the Union, and gambling-houses are put in nearly every civilized State in the same category with brothels, and are exposed to the full rigors of police suppression. In all the churches and in all moral and religious circles in this country and in England the gambler shares the fate of the drunkard and debauchee as an object of social reprobation. He is treated as an unfit companion for men, and as an unfit husband for a woman, and as a man of doubtful credit and an unsafe business partner.

Now, why is this? Why do the leading Christian governments refuse any longer to raise money by lotteries, or to permit anybody else to raise it within their jurisdiction? Why have all the great public gambling establishments in Europe, except Monte Carlo, been suppressed? Why does the English statute prohibit lotteries, as "a common nuisance by which children, servants, and other unwary persons are ruined"? Why is the keeper of a gambling-house treated as a criminal of a very bad type? Why is Anthony Comstock permitted in this State to pursue the vendors of lottery tickets just as he pursues the vendors of obscene books and engravings? The reason is that experience has shown that in the vast majority of cases the man who gambles is on the road to ruin; that, to use the illustration of J. B. Say, the French economist, the legislator who sanctions a lottery "votes a certain number of thefts and suicides"; that, as another French economist, M. Lavollée, says, "a lottery is a business based on chance, in which wealth, when acquired, is not the fruit of any labor, but is acquired only by another's ruin, and is incapable of producing anything"; that any one who wins money in gambling is apt to become incapable afterwards of close attention to any regular industry, and discards prudence, in the belief that he will be able to extricate himself from any scrape by a stroke of luck.

In response to urgent requests the Supreme Court of this State on Monday gave its reasons for refusing to allow the transfer of liquor license. Justice Paxson read the opinion, which declared that no person has property in a right to sell liquor; that a license is merely a personal privilege, not assignable even to a personal representative in case of death, and that a license cannot therefore be transferred without express legislative sanction, which is so far lacking.

The decision of Judge Brewer, sitting in the United States Circuit Court for Kansas, in the Kansas liquor cases, was to the effect that, where a state establishes the principle of Prohibition in respect to the manufacture and sale of intoxicating liquors, and thereby damages or destroys the value of private property previously in existence, and makes no compensation to the owners thereof for the injury thus suffered by them, the law, whether in the form of a constitutional provision or a legislative enactment, is inconsistent with the Fourteenth Amendment to the Constitution of the United States, and hence null and void. He held that this was in effect taking private property for public use without due compensation, and also "without due process of law."

The cases being carried to the Supreme Court of the United States, this court, in the opinion last week delivered by Mr. Justice Harlan, reversed the ruling of Judge Brewer in every particular, holding that, so far as the Federal Constitution is concerned, Kansas and every other state may, in the exercise of its "police power," regulate the use of all private property in such manner, and to such extent, as the state itself shall deem necessary in the interests

of good morals and the public safety, even
if the regulation shall amount to an abso-
lute prohibition of certain defined uses
deemed by the state inconsistent with
such morals and safety, and that, too,
without making any compensation to the
owners of such property for the inciden-
tal losses suffered by them. All private
property, so far as the Federal Constitu-
tion is concerned, is held subject to this
power in each state; and the exercise of
the power is in no proper sense the taking
of such property for public use. Such is
the ruling of the Supreme Court of the
United States on the questions involved
in Kansas liquor cases.

3. Minor Hay-way Measures

1. Sunday Closing
2. Civil-damage laws.
3. Taxation
4. Local Option

Mis. law - majority of formally necessary.

Objections

1. State is the normal unit of sovereignty.
2. Breaks the educational force of law.
3. Prohibition must be general to be successful.

Experiences - Carlyle.
Huntingdon

4. Prohibition

1. Has the state the right?

1. Society has a right to protect itself.

- a. A good inherent in it - God, man, society.
- b. Extent - Blackstone I, 24.

2. Has a right to prohibit evil.

lottery, inspection laws, cruelty, gambling.
The Rum traffic - not on personal habit - Crowley.

3. "I have a right to see and to drink" - Paxton.

"Property has no right to injure property."

You compel me to be slow - I to be free.

4. "I have a right to my property inviolable" - to indemnity.

Who - has what you seek.

Where is the right to the direct dealing property?

- a. From God? Slave
- b. From law? Appeal to Caesar.

Justice Shadon. & Shaw.

Society has right to destroy property.
Counterfeiting. Bad news etc.

5. I ask what do you want? I want to be licensed to keep.

Make his living as the market of beer.

2. Can the state enforce it? Ounce of fact > ton of theory
Society is not to protect itself.

Success of prohibition.

Sweden. - Judge avoid, also Baynes.

Ireland. - John Wesley, Brasbrook, Fyrons, Baynes in '72.

England. - Lock Dyne, Okebury table, East air.

United States

Charact. appears from abroad.

Maryland '76 Local option

Mr. Blaine says of the prohibitory liquor law in Maine, that "it is probably at this day as well executed as any law is. Both political parties alike espouse it. It was never so firmly fixed in the convictions, judgment and determination of the people as at present." "At this day both parties accept as a foregone conclusion that whoever attacks it digs his own political grave." The effect of the law has been the great diminution of crime. Some of the county jails have become empty in consequence. "In Cumberland county, the most populous county in the State, there were but five prisoners four months after the passage of the law, and three of these were liquor dealers, who were imprisoned for violation of the prohibitory law. This jail had been usually overcrowded. In many places pauperism has entirely ceased, and the workhouses and almshouses have been greatly lightened of their heavy burdens." The law has stood thirty-eight years, and it is now one of the permanent and most beneficent institutions of the State.

The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime; and filled thousands of homes, where vice and want and wretchedness once prevailed, with peace, plenty and contentment."

"Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of nearly sixty thousand; not a single criminal case was on the docket when the present term began. The business of the police courts of our largest cities has dwindled to one-fourth of its former proportions, while in cities of the second and third class the occupation of the police authorities is practically gone.

I. Intoxicating liquors are useless.

- 1 Alcohol is not food or fuel
- 2 It is an article of waste
- 3 Neglects attached & injured
- 4 Not a material element

1 New tobacco
2 more more personal
3 shoes
4 in your interest part of the

II. Alcohol is injurious in its effects.

- 1 Is a poison & narcotic
- 2 Not a food in any sense - stimulates unbalanced
- 3 Temperature soon falls & so injures
- 4 Increases on the blood always injurious
- 5 Irritant.

Population in 1880	996,006
Population in 1886	1,406,738
Miles of railroad in 1880	3,184
Miles of railroad in 1886	89,850
Assessed value of real and personal property in 1880	\$160,891,689
Assessed value of real and personal property in 1886	\$277,575,263
Number of school houses in 1880	5,315
Number of school houses in 1886	8,500
Number of churches in 1880	2,914
Number of churches in 1886	3,500
Value of farm products 1880	\$34,521,000
Value of farm products 1886	\$264,000,000
Taxation in 1880	5 1/2 mills
Taxation in 1886	4 1/2 mills

8. Kansas has but one penitentiary with 996 inmates. Texas with 100,000 less population, has two penitentiaries with 3,000 inmates.

I O W A

Harvey, of the Third District, says: "The law is well enforced in this district. I am not aware that there is a saloon in the district. It has reduced crime at least one-half, and criminal expenses in like ratio.

Judge Johnston, of the Sixth District, says: "There can be no doubt that the effect of the prohibitory law has been to reduce very materially crime and criminal expenses in this district.

Judge Kavanaugh 4th Dist. 1/2

1 1/2 cents out of 15 spent for liquor to be working for

Iowa.

1. Prohibition prohibitory
2. Secrecy crime
3. Sons not raise laws
4. Raise property values
5. Approved food & hotel standards.

'88 Receipts

Sale of licenses to dist	322,560.
County	1290 240
Eating houses	26 265
Wholesale liquor	200,801
Brewers	72,772
Bottlers	37,933
	<u>1,950,571</u>

Expenses

Penitentiary (salaries only)	131,175
House of refuge	60,000
Prison Reform School	28,460
Buildings women's prison	135,000
	<u>454,635</u>

Gov. Humphreys Kansas

The records of courts and prisons from the city calaboose to the penitentiary, show a diminution of crime and a falling off in our prison population, bearing the most incontestable evidence of the efficiency of the present state of law and of the prohibitory policy which the law is designed to enforce."

Gov. Martin's Letter, July 12, '87

it is a remarkable fact that several cities and towns languished or

STOOD STILL UNTIL THEY ABOLISHED THEIR SALOONS,

and from that day to the present time their growth and prosperity have equalled, and in some instances surpassed, that of other places with equal natural advantages.

Summing up, the facts of the census confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of

material, moral and intellectual development of growth in country, cities and towns ever witnessed on the American continent has been illustrated in Kansas during the six years since the temperance Amendment to our Constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement.

Yours very respectfully,

JOHN A. MARTIN.

Plana. '73 Vicea Opium, Mann ^{Part 6} Special Commission

New Jersey - Vincent vs Minister '89.

N. Y. Conn. R. I. Mass.

Vermont. Pa. Conn. N. J. ^{'70} \$18000 Exp. 330,557
Conn. \$320000 - \$37,457

Maine

As the was.

Mass. Dow, Pa. Pa., Penn. Davis

as the is

Davis, Hal, Lynch, Blaine, Hamlin

Gov. Chandler, Putnam, Dingley, Connor

Biddford. 11,000 people - no drunkenness

Putnam.

Judge Palomb - Congress

License drinking - licensed gambling in Pa.

Kansas - Iowa

Topeka 40000. '84, 56 police. '89 4 at night, 2 in day.

Gov. Martin, Gov. Humphrey,

'75 Louis Schach. Brewer's Congre.

3. Ought the State to prohibit the vice?

1. Society ought not to protect vice
2. Society ought not to endeavor to regulate vice
3. People have a right to be protected
Opium war, Maratini's fruit from west India
4. State violator of rights in prohibiting liquor.
5. "Not for less integrity of the State"
6. Law as a teacher - Humphrey, Dillingham.

4. Some Objections

1. Need it as medicine and in the city and as stimulant

Step on a pin in the dark

1. Intoxicating liquors are useful
2. Alcohol is injurious in its effects

Lead water. Ben Franklin. Carpenter & 2000 Physicians

2. Taxes vice be higher & times hard.

Farmer - Grain Market - 7 for man. 50 for bag.

Kansas Toledo Atlanta Princeton.

Phila '51 - Licenses \$66,302, Expenses for Intemp. \$365,000

'67 - " 162,746 " 1,500,000

Diste '67 - " 317,743. 14¢ " 2,259,910 \$1,000

'69 - " 329,212 " 2,500,000 Thuelon

'88 " 1,750,240 Driscoll's letter.

"The price of blood" - Gladstone

HIGH LICENSE CERTIFICATE, No.

This may certify that the within mentioned Patrick O'Flanagan is a man of grossly immoral character, as evidenced by his continuing in such a contemptible business as rum-selling. There are several thousands of just such rascals in this Commonwealth, whose vile business the people have thus far been unable to prohibit. With the view of at least partially suppressing and immediately restricting the business, till they are able to entirely suppress it, they have imposed as high penalties as possible, but this scoundrel, O'Flanagan, has succeeded in paying his fine and therefore still continues to engage in the business of making paupers and criminals of whosoever is foolhardy enough to deal with him. Let the public beware!

The total of grain used in distilling and brewing is about fifty million of bushels, of which about eighteen millions go into whisky and thirty-two into beer.* Of the grain used in distilling, the corn is thirteen millions of bushels—a little more than the corn crop of McLean county in Illinois, and about the same as the crop of Louisa and Pottawottomie counties in Iowa. Would the United States have to go out of business if these two Iowa counties, or this one Illinois county, should fail to sell their corn to the distillery? The total corn crop of the country is upward of 1,754 millions of bushels, of which whisky takes less than one per cent. The rye in whisky is almost exactly the same as the rye in Wisconsin, leaving all the rest of the states without a market for their crop—poor things! The barley in beer is about two-thirds of the total barley crop, and every farmer can figure for himself how much it is worth to him. The entire crop of cereals amounts to 2,685 millions of bushels, of which liquor takes a little less than one-fiftieth part, or two bushels out of every hundred. If the entire brewing and distilling demand for grain were to cease, and no drink be imported, the drinkers could double their present consumption of cigars, and have money enough left to pay for the unused grain at the rate of about twenty dollars a bushel. This is the dreadful "value" of the liquor market to the country as a whole.

As a voting power the whisky interest is but little less a fraud than in the economic capacity. The whole legitimate voting power of the liquor interests ought not to be greater than the whole number of persons directly engaged in the various occupations under it. They are as

follows: Brewers and maltsters, 16,278; distillers and rectifiers, 3,245; saloon-keepers and bartenders, 68,481; total 87,999. This is about the same as the sum of the voters in two small states, like New Hampshire and South Carolina; or a little more than one-tenth of the state of Illinois alone. Is not this rather a small tail to wag so large a dog? Even if we add a pro-rata for the farmers who raise the grain and hops, and another for the conscienceless capitalists who own the buildings rented for saloons, these can hardly add more than 125,000 to the total, giving all told an aggregate still equal to only one-fourth of the voters in the state of Ohio—a respectable number, indeed, but still by far too small a tail to own and exercise a wagging equity in the great voting "dog" of this country, made up of more than eleven millions of free and independent citizens, to whom the liquor interests with all its guzzling and market-loving dependents stands related as one in fifty. We withhold further statistics for want of space, not to consider the reader's patience. There's a world of "drunk" and a whole hell of harm in a million gallons of whisky, but only God and the holy angels know how infinitesimal, how miraculously little is the power and good behind it.

THE LIQUOR INTERESTS.

Kind.	No. of Es- tab mts.	Capital, (millions).	Workers.	Yrly wages, (millions).	Materials, (millions).	Products, (millions).
Fermented.....	2 191	\$ 91	38 210	\$12	\$ 56	\$101
Distilled.....	844	24	6 502	2½	28	41
Total.....	3 035	115	34 712	14½	84	142

OTHER INTERESTS.

Iron and Steel.....	1 005	230 140	202	55	191	296
Lumber.....	25 703	179 117	531	31	146	233
Cotton Goods.....	1 065	210 185	324	45	113	210
Woolen.....	1 990	96	73 762	26	101	160
Mixed Textiles.....	470	38	43 592	13	37	66
Boots and Shoes.....	17 972	54 133	988	51	115	197
Men's Clothing.....	6 166	80 160	255	46	131	208
Flouring and Grist Mills.....	124 323	171	53 231	17	441	595
Foundry and Machine Shops.....	4 958	134 145	759	66	116	214
Leather.....	3 105	50	23 519	9	86	113
Slaughtering and meat-packing.....	872	49	26 113	10	267	303

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Pitman 21, 43

c. Apin labor Harg. 108, 110

2. Publications

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b. Education Harg. 168, 170, 173, 175, Pitman 68

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2. High Wages.

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6. Pitman ch. xii

3. Throw money out of employment! Drive raw material feeding

1. Give back labor.
2. Increase real value
3. Produce free utility in value.
4. Do principle work is not wealth making

4. "You must aim at abuse, not at use."

5. "My party" - "Did he hit the nail?"

Prohibition consistent with principles of both

6. Personal liberty. - Drop selling for war.

Conclusion.

The movement growing,

Georgia o. Humphreys - Education. Near Dow.

Congress in '97

Dr. Chambers, Deacon Giles, New Hampshire House-raising. Marlyrd.

Two alternatives! Choose!

Ann - David XXVIII, 15, 18 - The evil retributive. The ground. of god. Prov. vi, 10-11

Reform - Prosperity - Peace.

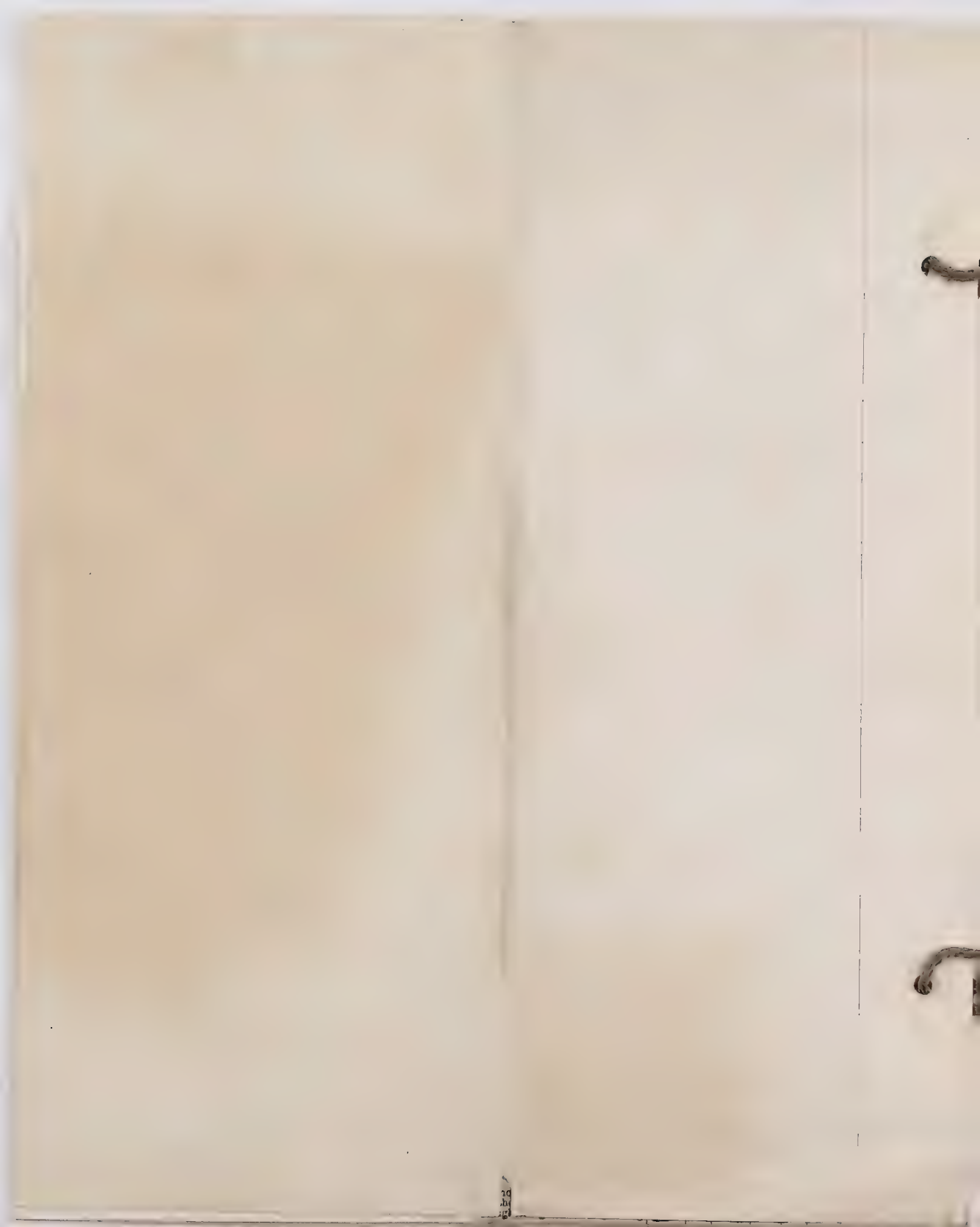
Two deadly - the responsibility

No Neutral position - "Not my business." "God save the city"

The Triumph of the Right

"as truth is true"

"Careless seems the great avenger"



1. Weighs, Eleanor Real, XXI.1

2. The American Movement. Our loss. he on to succeed

3. His true insight

Every insight = gift. Sounded

into religious movements & is. men. Church. p. ca

3 yrs judgment of action

on present world issues - war

4. Possibilities to Weirby

His resources

Steady leadership in discussion

Guidelines & fact

Heaven

5. Peace was so. Shocked. Being spiritual life Conf

Got frustrated - in California. Kingman

6. Every morning since I found I knew her & nothing but good.

7. P. 10 of friendship & love

Carson, Elmer - Dr. Litter

Berman... next session.

Confessionals

Family devotion & legacy. Litter

8. Encouragement & hope heart

9. Bravery & unselfishness

10. Conscience

Financial accuracy & trust

After death. Colorado

Enough wisdom - to see ^{small} the way. He has thought or interest

Blended as it flows in heart - the peace makers

ROBERT E. SPEER
ENGLEWOOD, N. J.

For Dr. J. J. Speer
Searched

Dec 2, 1943



THE BENJAMIN FRANKLIN

CHESTNUT AT NINTH STREET

PHILADELPHIA

HORACE LELAND WIGGINS, Managing Director

Examiner. I think that we have been laying ^{to} the main emphasis on the purely in-
tellectual side of religion and neglecting an religious experience so much that the
religious tests that religion has been left out of the realm of personal individual
experience.

Lang "That a maximum in rationalizing. I do not mean ^{by that that}
how any church is doing religion back into the slough of materialism.
But I believe that the age of scientific advance and materialism as it
relativize it is in decline and will be deeply affected in."

McKelvey "I believe that the church suffers today because the teaching of Christ
is not clearly proclaimed and stressed. So many just want to look
and not the Christ as another thing but I think we suffer from today in that
that to look to the things that is a modern spirit gift, and to speak
that of Christ in other words. For the old, he was other people a miracle
than that which Jesus gives us. This means in the world of the man.
So many in the church today have no place to go, nothing to do, because
they do not frequently look to Christ as the best and Example of their lives."

COMMITTEE TO DEFEND THE
MARTIN LUTHER KING, JR.
8 West 40th Street, New York



Dr. Robert E. Speer
Lakeville
Connecticut

Notes

RECEIVED
JAN 10 1888
WEST 40th Street New York

Notes

Dr. Robert F. Spear
Lakeville
Connecticut





The Van Curler

Schenectady, N. Y.

Bills notes

Bible notes

The Van Curler

Schenectady, N. Y.



American
Hotels
Corporation
N.Y.

LAWRENCE W. MANGOLD, GEN'L. MANAGER

Jefferson Hotel



Dallas, Texas

How is or clean the word

What is it to be clean?

! Be nice. Be clean.

Clean is man
& woman
Clean & moral

"I wish to clean"

"I found"

Be. VI.

W. Kewell.

What "word"?

"Clean" in Bible

How - the word

What is a word?

Meaning, a cleaner

How clean but not all

The cleaners of - Cpt. in business, the word

The other hand

Be nice. Be clean for the sake of the
business

Clean by displacement

Wash, wash in a tub

Clean of things, somewhat others

Wash & the man body, face, etc.

Clean but not all

experts.

Page 119

The moral dirt of today.

Best sellers.

"Washing with water & the word"

Clean flesh.

Blame (Chub)

The dark reveals what light conceals

The brightest period - the 3 hrs & darkness

& Cross.

"as to light & sound they are."

The light stands in darkness.

And also concealed the light to them out of
darkness.

The lesson of sorrow

And as the lesson of adversity

Comes which we see & feel.

In 3 hrs. I know, this has been the

So quiet thing - we have had a slight point in

but "and as to concealed light" especially

to some extent but in many more

and clear dry atmosphere

And as to music over water

John - when would you like say.

and how? Don't believe things.

Home of
**HERCULES
BATHS**

THE GIANT OF
CURATIVE WATERS

The **IONE**
HOTEL

**GUTHRIE
OKLAHOMA**

~~Stephen S. Thayer 18th Cent~~

~~Worcester - Personal~~

~~Worcester - Personal~~

Worcester - Personal
Death - Personal "I am." Worcester
Second "Death" or D.D.

What is Death - Page 286

Worcester, II. Conclusions: New Day

Two views of the problem

What is it? ? What do we mean

What we say a day a
time

What we say

What we say

What we say

What we say
"Bible" "Bible"

Death - the absence of life and self

Death in history, the separation

"character"

1. Two

Speech H.C.D.

Do these seem to you as true?

No. What would you now find true?

Here invasions of personal rights.

Radios - local stations

Graphic novels, Comics

Science & courses

Prejudicial from the view of the land, around
the world says "Give me my food - let me go."
All right said God "Go" and the land has you
as the spiritual son but to a degree coming with
the divine

The light of Christ

First kind of darkness

For we are not

God not Christlike

ES dependent on us

The end darkness - Love to power

The problem .

Est + history

Change in your analysis

Uggs on the table

Page 19

Also can understand (this)

Errors

On your errors

de words "

Source source

First form

Rom VIII 29

Col I, 15, 18

Heb xii. 23

1. 26

1. 15

Story of Jesus - 47, 48, 49

1. week long ago as Tuesday here.

Consciousness - Experience

1. Physical
digestion, Respiration
Influence of environment

2. Intellectual.
Consciousness. Jan 1933.
Memory.

3. Spiritual
Christ in us.

Seeds

Apr. 1. 3819.02
Less Cash 319.02 ?

Apr. 1. 3520.
Apr. 2000 450
Apr. 300 357
" Penn 116.66

4323.66

Can. Aug. 1000

Penn. Apr. 500

do " 1664

7487.66

Less Cash &
Apr. Aug. 3482.

4000

? Sept. 1

7.

... ..

... ..

Go to money, channels

" - infra - cool people

" - water checks .

New

What about to

Principles

... ..

... ..

to it?

Romney or Paul .

... ..

... ..

... ..

" " money "

He Must Find Time

David DeForrest Burrell*

“COME . . . apart . . . and rest”—Jesus said it to the disciples on their return, weary but exalted, from their first preaching tour. Both weariness and exaltation called for rest for body and soul. For an hour or two they relaxed, while their boat sailed across the lake to the green meadow; and then, through the heat of the day, they still relaxed, and listened while Jesus spoke. Then again came their hour of labor, seating the crowd, distributing to all the bread that Jesus created and broke for them.

The average minister in our day is hard put to it for rest and recreation. His work continues seven days a week; his desk is piled high with appeals for this and that; he serves on the boards of local charities, goes to the judge's chambers to sit in on a delinquency case, moderates the session of a vacant church; two or three days a month he gives to committees of presbytery and synod; several afternoons—frequently Saturdays, for the convenience of the menfolk—are taken up with funerals; his mornings are happily broken by calls from those seeking counsel; in the afternoons he calls on the newcomers, the sick, and the shut-ins; evenings are given to meetings and calls.

Of all the many ministers I know, few find opportunity for a complete rest. Even vacation time, for many, must be a preaching season, to pay for the family's simple holiday.

Yet it is absolutely necessary that the minister so organize his life that body and soul can be refreshed and renewed at regular intervals. At least part of one day a week should be held sacred for pure recreation. Let him dig in the garden, take a walk, go fishing, play golf—do something that will get him out of harness and stir his blood. For myself I count this a duty.

But there is need for more than this. More than any other man, the minister needs to make time, daily, to go apart and rest with Christ.

He must find time to relax *and think*. We do not take time to

* Pastor, First Church, Williamsport, Pa.

orient ourselves. Much of our overbusyness is due to continued involvement; and much of the emphasis in our labors is misplaced because of this. Lack of quiet meditation makes many a sermon weak and ineffective. The same lack causes many of us to continue to waste our energies, to continue in grave faults, because we never take time to sit in judgment on ourselves.

He must find time to relax *and listen*. In the bustle and confusion of our lives the voice of God may be drowned out. Paul spent three years apart, while the Holy Spirit led his mind to see clearly the great truths centering in Jesus Christ. We cannot be mistaken in assuming that the great apostle took time daily, throughout his ministry, to listen to that Voice. God had to shut up the dynamic Luther in the Wartburg to make him take time for this. It may be that the nervous breakdown of many a modern minister is a stop signal from God: "You are going too fast! You are getting too confused! Stop, and listen to me!"

He must find time to relax *and read the Bible*. We so constantly use the Book as the instrument of our ministry that we are apt to neglect it as the source of our own souls' satisfaction. Yet it is our food and drink. Our preaching and pastoral work suffer greatly unless we have received plentifully that which we undertake to give to others. If we are to feed, we must be fed.

He must find time to relax *and pray*. This, too, is part of the very A B C of the Christian life. I have never heard of a minister truly notable for spiritual power and influence who did not make time daily for first-hand dealing with God. "When thou prayest, enter into thine inner chamber"—and there, in secret, away from all distractions, apart from the hubbub of the world, tell thy heart's burden to God.

Let no man say that there is no rest in all this. This *is* rest, for both soul and body. He who makes time daily to go apart with his Lord will find his vision cleared, his judgment made sane, his conscience made tender, his convictions set afire, his consecration renewed, and his energies of body, mind, and soul multiplied. As Moses' face shone when he came down from the mount, so will men see in his face a radiance reflected from the face of Jesus.

Memories o memory

4 Dec 1966

- Acts XIII, 5 John to this memory
- I Cor III, 5 who is Pa a bit memories by whom he is
- I Tim I, 12 Peter's name with the memory
- Mark X, 45 not to be named name
- II Cor. V, 18 the no. of reconciliation
- Rom. XI, 7 memory in remembering
- Acts XX, 24, 34
- II Cor. VI, 3 their has not blamed.
- Eph. IV, 12 Now the work of the son.
- II Cor. III, 6 Able remember the U.S. off.
- II Cor. IV, 1 we have this son. we find out
- Mark XXV. When remember with them
- II Cor XI, 15 remember to. for rights for son. John
- II Cor. IX, 1 memory to the world
- II Cor XI, 23 memory of Christ.
- II Tim. IV, 5 work full frog 5 by memory

A memory II Cor. VI, 19, 20; IX, 12

Is word heavenly in U.S.?
 Is not called memory - we is your master
 no first concept - but holy is true. "By ye way"

But in 80 yrs times in its various
 forms

Gold dollar - responsibility.
Stallard.

GB fighting on behalf for us.

Last has been bad for us all. How do to justify
and now by saying GB does not support
Japanese mistake

GB has to watch & never fight w. other countries
than but GB should have the right.

Uranium - Kellie's letter

US is largely responsible for situation - by delay
at League of Nations.

Economic world, & world.

Our own Confederation & Southern experience

3. 7. 1919
Principle the essence of what
provide. Our experience
International. & not - our own

4. 1. 1920
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
2.

Strandens de best of the town.

Barren a Sacrowat Amorse

Entomology alliances
Goshawk
Sparrow

Common Sparrow

So. L. Eagle to me
In distance
In appearance
In opinion of B

Chas. Lyell's name. by garden around night
Before. C. G. B. and an eagle can be re-
solved. I will
Tally of words for distance
Let fall of eagle from

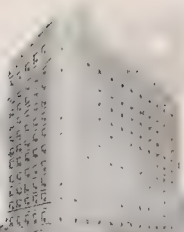
Lower - in my own
& light mine
Eagle in garden
Sparrow

By B. not in the second level - Sparrow

Lower Sparrow

Withing Sparrow's eye for another

In Sparrow. In view distance as Sparrow
Sparrow's name. Sparrow's name. Sparrow's name
In Sparrow's name. Sparrow's name.



HOTEL ROOSEVELT

Cedar Rapids · Iowa

Wm. S. CADDW, ARCHT.

Our presentational features
are right, & why have a foundation
What makes a thing right or wrong
to do the consequences?

So that we can calculate the cost as to whether
or not the consequence is preferable

Can't calculate consequences
to any degree, cannot follow,
What are consequences?

So it isn't so simple as they seem to be, meaning that
the character of God, - Acts 18, 19

Religion, ethics vs secular ethics

Are they more conventional,

to remove or show favoritism or warrants?

Jesus - living in a different place

Acts 18, 19 in the light of God.

But in fact a Person? Old immunities lost then.
Inasmuch as you then look.

Not a matter of detection! or escape!

Photo: Egypt

Things: Egypt

If I is right then is the other way

Plot: background established

"Come" scene of the 1st scene

Right way was of playing part

Right or wrong road: perception; advice:

Truth: "Agreement with reality: eternal principle of right, as law governs
veracity, fidelity, fact

Journal. II. 108 on the Elvish visit

The "argument that there was no such thing as doing any
action because I was right or reasonable, but only because
I could not see better feelings towards others"

June XIV, 9

Have I been so long time with you
yet have thou not known me

London 7. 22. 10, Mr. 10. 11. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

I John II, 15 17

A letter to Christians

Emphasizing assurance and abiding²⁴

But not by ascetic - his own house, known to H.P., low - legend.

The test a limitation on love.

Surprising - Coleridge "loves best all things or".

I have not.

1. The word.

What is the word?

Not the universe - Jno. XV, 24 -

all very good.

Eloquent little thing

Not men himself only Jno. III, 16, I Jno. II, 2

"Thou shalt love thy neighbor."

But the order of things conceived as apart from God

1. If man had not fallen the word would have

revealed the affection of God's will, but man

made it an order not only apart from God

but separate & opposed - His rival. 2 that also

meant, therefore, in the materialism of man

turned eternal to God, His spirit His Church.

3. The present & contingent as opposed to the enduring
and eternal.

How it met.

φιλία = a love prompted by love & elevation

ἀγαπᾶω = a love founded on admiration and
esteem.

Love

1. Take pleasure in - find our delight in its company

2. Prize it above other things. - give it the first place

3. Be unwilling to do without it! Eternal punishment

"I couldn't get along without it, you know!"

4. Strive to please the obj. conform to it.

2. The things in the world.

A birds phrase.

Monasticism of love of false humility
Quicquid stulticiae. Cato

So John defines them

1. Lust of the flesh.

Old theologians called it voluptuousness
An inadequate conception of both terms

As the pseudo-philosopher said, 'I am not a lustful';

As to some covetous.

Meaning of the terms

a. Lust.

Desires, tastes, inclinations

b. Flesh.

Three senses

(1) Body.

(2) "In the days of the flesh" - vitality

(3) Animality of man, - not body

merely

II Peter II, 18 "For uttering great,
swelling words of vanity, they en-
ter through the lust of the flesh
those who are just deceiving"

Col. II, 18, "let no man rob you of
your prize by a voluntary hu-
mility, or worshipping of the angels,
develving in the things which he
hath seen, vainly puffing up
by his fleshy mind."

Introduction "Flesh signifies the
entire nature of man, sense &
reason, without the Holy Spirit",
Spirit the opposite of flesh in this sense.

Gal. I, 16-26.

Rom. I, 11, 5-7, 13, 'there is therefore now

No condemnation to them which are
in Christ Jesus. For they that are
of the flesh do mind the things
of the flesh, but they that are of
the Spirit, the things of the Spirit
For the mind of the flesh is
death but the mind of the Spirit
is life & peace. For if ye live of
the flesh, ye shall die, but if ye
through the Spirit do mortify the
deeds of the body ye shall live.

Means then desire for fleshly & spiritual things
Eph. II, 3 "Among whom we also had our con-
versation in time past in the lusts of
our flesh fulfilling the will of the flesh &
of the mind." > will of God.

Apply these now.

Dancing Cards Excitement.

2 Lust of the eye.

O. I called it covetousness. - narrow

The eye, -

The least that most takes note of outward
things & is displeas'd by them

1. The characters of blind people.

Patient, meekish, unvarious.

Not so of deaf people.

2. "The things which are seen are temporal"

Why not 'heard'?

3. Every trace to the eye.

Mark VI, 22. 'an hire's eye'.

and voluptuousness.

II Pet. II, 14 'Having eyes free of
adultery, that cannot see from
sin; being as hable birds'

"Do Dav's Progd. Ppa. CXIX, 37 "Turn
away mine eyes from heaving
vanity"

5 And Christ picks out right alone to
warn against. Matt. 18, 29 "If thy
right eye offend thee, pluck it out".

The immense value of eyes - which alone
would give the least warning to lose! -
compensated by immense temptations &
influence - in capacity, at least.
They increase efficiency & responsibility, loss
was John thinking of the theatre & the circus,
& the gay affairs of his time.

3. Pride of life.

O. J. = ambition, - but ambition not wrong in
itself. Depends on its spirit, purpose.

Meaning of terms

a. Pride - "an impious & empty presumption which
trusts in the stability of earthly things"

b. Hips - Begs

Not the higher life, but the organic life - the
period during which we preserve it,
& that which belongs to its prolongation of
pleasurable enjoyment.

The whole phrase.

'Pride of riches' like Babylon - Rev. XVIII, 11-14

Metaphoric idea of boasting, insolence

Pride - two - her - Jan. 10, 16.

Arrogant & self assuming pomp - Begs.

Swelling pride & pharisee of life - Chryz.

Desire of boastful display in the conduct
of life - Ebrand.

Vanity, love of display, deliberate self
seeking - Weader.

Application,

Summer vacations: picnic, - no duty
new class of people. - we accommodate
ourselves. lay our religion aside.
Hundreds of souls who might be saved
if people did not leave their religion
at home

Is there any relation between these three.

They are - co-ordinates

1. Carnal desire - unspiritual tastes
2. Love of pleasure - aroused spire. by sight
3. Pride, vanity, love of éclat.

Distorted. - related.

"The lust of the flesh has the lust of the
eye as a subtle form of itself, & attains
its culmination in the pride of life"

Do all temptations come through these three gates?

Genesis II, 6 "And when the woman saw that the
tree was good for food, & that it was pleasant
to the eye & a tree to be desired to make
one wise she took of the fruit thereof & did
eat "You also made her husband with her
she did eat".

Leviticus 14,

- 3,4 - To make the stone bread - fasting
- 5,6. The kidnappers of the women - seen by eyes
9. To cast honey from forehead - pride of life.

To sum up in a word it is choosing or pleasure

> God & this is death

I Tim. 4, 6. "He that liveth in pleasure is
dead while he liveth"

II Why?

1 Contrary to the love of the Father. to Him.

No life can have two master passions co-existing.

Every child knows it.

Boys - Whips, stamps, gun, reading, college.

Girls - dolls, ropes, etc.

Not an arbitrary rule that we can't love God ^{at} ^{some} ^{time} - a principle of our nature.

Mat. 11, 24. "Ye cannot love God & Mammon"

Joh. 14, 4. "Ye adults are minded, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"

Joh. 8, 12, 15

We can pretend: have decided ourselves; that that we are pleasing both; but they are opposite.

Jos. I, 10 "If I pleased men, I should not be the servant of Christ".

That is why as though this Earth we are told "the world hateth me". If not, why? we love it, not God. If we love Him, it hateth us.

Choose between these two loves.

The one love of the world. God's figure loves,

"But He made the world."

Ye best love not it but Him in it. Aug.

Think as if a spouse should give her betrothed a pair of precious rings. And if she should love the gift more than the giver, would not her heart be convicted of unfaithfulness, even tho' that which she loved was her lover's gift? If she said "His fair gifts are enough for me, I care not to see His face." where was her love? The spouse bestows the gift to this end, that he may be loved in it.

2. The world & its things - today the least - pass away.

"are drifting by" - in constant change

O drifting years - a deep conviction in every church

I Cor. VII, 31, "The fashion of this world passeth away".

II Cor. IV, 18 "The things which are seen are temporal"

The things of the world - changing now - going

Wisdom - Opium

Wealth - millions annually, but of food,

Painted - changing

Beauty - hectic flesh for ever

How much it says words might be said

Enough - falling away

Great minds constantly feel their

Arbiters' doubt.

Jesus - "The fashion of the world passeth

away: & I would have ye busy yourselves

only with the abiding

Appealed before to their loyalty, sense of justice now

to their plain words.

3. But the love of God's will forever abideth.

The grandeur of the conviction - 'to do the will of God'

This is the perfect life -

Acts XIII, 22, Paul at Antioch. David - a man of the
mind own heart, which these people are my will

Object. Heb. X, 7 'I have come to do thy will, O God'

Food Jno. IV, 34 'My meat is to do the will of Him
that sent me.'

Society Mark III, 35. 'Whosoever shall do the will
of God, the same is my brother, sister, mother.'

Education Ps. CXLIII, 10 'Teach me to do thy will.'

Pleasure Ps. XL, 8, 'I delight to do thy will, O God'

Reward I Jno. II, 17

Yes but what is God's will.

Generally - how thin is the crown,

Specifically, I don't know, but you can learn.

1. Pray.

2. Study scriptures.

3. Think.

4. Talk to wise people but do not regard their decision as final.

5. Beware of the bias of your own view but don't be afraid of it.

6. Trust the Holy Spirit's leading.

7. When decision or action are expedient go ahead.

8. You will not find out too late, perhaps much later, that you were led astray.

Alfred James - no change amid wrecks of wrecks.

Wasson - "not accessible to earthly vicissitudes; for him death does not exist. He is partaker of a life of unchanging happiness, what we only attain its complete development when earth with its life & riches, have been passed away".

August - "Join thy heart to the eternity of God thou shalt be eternal with Him."

Make your choice today.

Two vessels in the harbor. What will you take!

"The world and its lusts".

"The God's will".

The Need of an Overwhelming Consciousness of Christ in our work.

Jesus Christ is the center of the religion.

This our assertion of this.

The reality of this.

It is the life and power in us, & with us.
Not truth, doctrine, ethics, the Bible. But Christ in them.

This the essence of Christ, and its differentiating distinction
of the other religions.

This essential characteristics and its.

As it says. "You'd not why, you it not they."

This is the fact, whole of Christ, as have in Christ.

As our work is done for them & of for them, by them.

The sense, significance and separateness of this.

And we can possess the consciousness of this fact-
center of Christ, living.

This is Christ's operation of the life of. Jno. XVII. 3.

1. we can know.

Christ has loved me & I may know it. ^{Phil. I. 6.}
is working in me & I may know it. ^{II Cor. XIII. 5.}
is working with me & one me about me. ^{R.}
St. Patrick's hymn.

I may know Christ living.

The mystery of it. Rode. Mysticism

The possibility of it. Bowen, Gray & Bradford Paul

2. More than this we must have this consciousness
without it our Christ, is mere. Facts have effect.

2. Our day wants certainty. "I know: God's in over."

3. The insufficiency of work without it
Emerson "One who has, can give, to a certain the
and therefore does can speak."
Coleridge "No article of faith can be truly preached
without messianic and kinematically infusing
& deep sense of the independence of the holy life."

The verse.

4. The resistance from people and it. Christ is
 omnipotent to do in us this work though
 men want to bear the load of death.
5. The joy, peacefulness and freedom of joy and this.
 Christ is joy, so. as discouragement.
 Christ is courage. Cromwell "I know nothing
 but this and the like courage ~~radicals~~
 as the knowledge of God in Christ and".
 Christ is guidance. Whittier. He leads the sheep
 all this in our world - not over them.
6. The transformation of character -
 The effect of Christ's presence. Jno 14. 17-18, 18

Do we not want a consciousness like this? How Peter "How" is

An overwhelming consciousness
 absorbing. Women and
 Drowning consciousness of joy.
 " " "temptation - when to host
 of their will in resistance are to overcome
 and transcendence.

How obtain?
 Think about Christ. Major White.
 See in Him with love.
 Open to Him. Pro. 23.

Our need of deep things.
 In the absence. Shallow thought of men. Spurgeon.
 The present Christ. Also the historical & coming Saviour
 Let us enter it
 "If I could live to God."

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—John G. Whittier.

DWELL DEEP.

C. H. SPURGEON.

May you dwell deep in Christ. When you get upon the Rock Christ Jesus you are safe, when you get into the Rock you are happy. A man on the Rock will be subject to the wind and to the rain, to the damp of dews and to the heat of the sun; but a man in the Rock it does not matter to him what weather it is, whether it blows or shines, he is fully sheltered. The innermost place of the sanctuary is the most divine. Dwell deep. Get to the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not pitched up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed Spirit. It is of small use to learn a doctrine unless in the most emphatic sense you learn it by heart. John Bunyan intended this when he said the truths which he learned were burnt into him.

Dodd. "Science also runs into mystery.
to solve the nature of man"

Tholuck speaking of his youth "I knew an
old man standing in the grass that is in Christ
freer than that time I knew what the true
being ^{for man} & becoming a man, & also that whosoever knew
it would have the power of efficacious action."

It is a path if any be misled

It is a hole if any be led to.

It is a way to heaven to be lost

It is a way to a good man to be free.

To blind men light to it: to sick men health

To dead men life to the needy wealth

A pleasure without loss, a treasure without stealth

If I could live to God for just one day
One blessed day, from early dawn of light
The purple twilight deepened into night -
A day of faith, repentance, trust, complete
of love, resigned & perfect charity,
of hope undimmed, of sorrow past & away,
of heavenly peace, patient humility -
The hint of duty to restrain my feet
To dream of love to love to listlessness
Within my heart no root of bitterness
No yielding to temptation's subtle sway -
I think in that one day would so expand
My soul to meet such holy, high demand
That never never man could hold me bound.
This shewdler's hush of day that wraps me round,
So might I henceforth live to God always.

London 1871

Abshalom II Sam. XIII - XV

A warning to all young men

@ man to be despised - the pain of being. & good hate.
Johna heart at the free love war. "Jabba you".

Abshalom not a much sweeter thing - no liberation
It is a rebellion of intense love & hate.

This the object of hatred - a contemptible man. worse than Judah.
for Judah hated him, intentionally.

Let us analyze Abshalom

1. A fop. II Sam. XIV, 25-27. He admired his beauty
and dress.

2. Excited, longed, pressed, petulant.

Treatment of Joab II Sam. XIV, 28-33

His own punishment. II S. XIV, 18.

3. A fool, footlicker - gets round with court II S. XV, 1-6.
The most contemptible sort of politician.

4. Hypocrite - in consequence

So he got Amnon in his power II S. XIII, 23-27

So he began his rebellion - "You" II S. XV, 8

Worst sort of hypocrisy. Like a fop or a robber
who plays his act. Dramatic man.

5. And a liar.

lies in both above instances,

lies to the king to judge II S. XV, 3.

Secured his innocent companions II S. XV, 11

6. A murderer of Amnon II S. XIII, 23-37.

He grieves hatred of him on the same for he is
lay with David's concubines before as David.

7. As a murderer he could be an ingrate II S. XV, 4.

Rebels to father

Rich man's son or man for man's son.

Wishes - stuck up on how man's money

Wishes - "millionaire and - man"

8. A traitor -

the treason

& his father's love II S. XV, 5.

His old man driven out. II S. XV, 16, 23, 30, 37

9. A would be parricide. II S. XV, 1, 4

and then went out to fight vs. his father
of David's love.

10. of course a coward & adle-headed

The 1st murder of Amnon. II S. XIII, 23.

Chas of Hothail adre II S. XVII, 7-13

Ron in battle II S. XVIII, 9

Salomon's Hothail & Abithophel II S. XVII, 1-14

I know don't believe no injeritice.

Don't believe

1. a man of low stature & high & worthy.
strong, brave & solid & quiet watch.
things not worth while - Bible way of speech.

2. The ugliness of the nature qualities shown by them
in a life. We loathe them. But are
any of them in us?

poor living & simplicity of life

Doctrines & wealth

Simon Cameron

John Brown

Guided by
other
Carnegie boy.

Salubrious

3. What much it is possible to make of life
Prostitution of great qualities
Henry Petrick

There has not been a personal touch but there are
hundreds of unright things it is well for me
to face now & then so as to show & hate them
more. "Altho' that which is evil, shows to that
which is good."

That's really - don't believe a play, etc

Right wife, they living
Others of us.

John XIX, 5, 14, "Behold, the man". "Behold, the King."

The scorn and sneer of the first use of the words.

But their absolute appropriateness as we have come to feel.
What they thought of the babies the man. What are their
of the idea of the King thing. What are their.

No words to see an appeal not to put a scorn out to law & admiration and facts.

No very association of ideas which was so frequent to the Jews is what appeals to us.

I was just because Jesus was the kind of man that the case that they had. Not because their for their King. "My laid information on them upon the Rom. Emp. as a Jew. given character; this was complaint in this was precisely this that he was not sovereign. Pilate executed them on the ground that the King was not given: the Jews perceived this execution precisely because I was not." S. 11. 35.

Just because he scattered the moral qualities and appealed to men to look at him as a man & judge the right to be their King, the Jews scorned & reviled him.

But this is just what exultation Jesus' appears claim to us. He was a man. It makes us a face like the face that receive the. & man like to me than best love.

A perfect man. The noble ideal. In Hebrews, II 17, 18, 19, 20. The thing claim of det. grows in the language of the most perfect of the world. The such idea, of course, was in Peter's mind. The two phrases were separated by a terrible psychological process with him. But the great heart here. It was in a new revelation of himself, & its possibility & in a new revelation of himself, of new ideal that Jesus revealed to them.

"He declared to command armies or provide in law courts or higher courts. Such a simple, great (a man) who had over the world given... He was back to do, the undertone to be the Father you ever looking at it the high. 'He who go around with society?' Ed. 44.

The thing claim of Christ note as a ^{to realize them} new moral power. "a body given moral ideals which he introduced

all of us accept these ideals. They are part of our moral nature. What are they? Think of them in the light of the lovely lives to whom Pilate could do the vice of the multitude

1. The perfect discipline of life.

He is the one thing, evidently, martyred lives. But Pilate, a Priest He had been so throughout the Triad. Jesus. Speech. 44-4

He had been so throughout his life
The Temptation. Eccles. 10. 2. 2. f.

His absolute way matters - This thing, India's demands
Newton on Cromwell, "He was a soldier disciplined to proportion
in the knowledge of things." He put against the most shining &
over he acquired the most dignified virtues, so that on the first
day he took the field against the rebels, he was a
victor in arms, unconquerably, he took a prisoner
in a year." p. 118.

I look at this he just say "This is my thing."

2. And yet there were nothing narrow or hard in fact.

There was nothing narrow.
Indeed he was always thrown into the press & the force into
sustenance of the good, free scope & open air.

There was no ideological, social, distinction in them.

There was nothing hard. Much by contrast
He was anybody's lover. Friend of publicans & sinners "his liver".

His beauty & his was the combination of deprecating & mastery over
others with that confidence & love. E. H. 55-57.
The great miracle of his deflection of repeated power.

His sweetest gesture, inclusion of values opposed to me or things.

3. He sees this as rebellion and trustworthiness.

He was sympathetic but not soft. His spirit of principle was there.
No colored, assenting man.

His appeal to accepted conventional judgments.

His introduction of absolutely original ideas. e.g. Parity

and this was indeed in absolute frankness.
In this life.

In this death - John Brown's letters
and that death things not in its spirit only but in
its purpose and accomplishment.
Forensically - truth love. Vitally, mystically.

As of us how these schools. We call them royal. But why do
we not give them credit for their creation? Through last day.

And here with the schools we can not be satisfied.

We read a thing.

Who made it? Myself? Some other man? Christ?

Christ alone worthy to be King.

Krishna Chandra Sen - India "was not given".

Our own here too.

Consider them as temporary rules of life, judge, example.

But are this for me. Power - The dead for me."

And if Christ is our King then we must obey him as a
subject obeyed.

And are they we care so care to, to own their openly

"In denoting his requirement under fire the soldier is that: for another - upon an
overwhelming intelligence the athlete is wounded 'master' for pushing his opinion or theory
was a student may be known as a 'good teacher'." Eastern. 10th vol. 11th page

John XIV, 9. How I have been so long time with you & yet have not known me Philip?

The occasion of the question.

Thomas' query.

Just like him. of Jno. XI, 16, XX, 29

The personal difficulty - must be the real - nothing else suggested

"So I go on not knowing"

Christ's reply - "I am he" - both was easy.

v. 7 The Teacher = real, I = way. Knowing me you know truth.

Thomas makes no reply - thinking over what he had heard.

Then poor stupid Philip

It was all clear enough - but Philip was dense of hearing.

Thompson - Jno. I, 45, 46, VI, 7; XI, 21. - He was of Bethsaida

as - e.g. says - Bethsaida contained a colony of Jews.

Philip's name Jn. But he accused us

responded Andrew took that. So here: forgot from

lessons. But wanted the good, clearly desired

His request.

"Show us" wanted a revelation of divine glory - had a power
Ex. XXXIII, 17. Isa. XL, 5.

Let show he willing to be left alone then. Dimension

Let show Philip, Christ and. satisfy as yet his

appeals a common one. wanted more than he had.

the abnormal & regular. So all

Has it rather with this. So us. Eyes

Jesus' reply.

Divine presence & leads of poor Philip's stupidity "So long"

yet the divine delicacy of it.

Not "How ye have been so long" - no reflection on them.

But "How I have". The sad long approach of it.

Presumably to reveal how bad he was? Had the Father

The address of it - "and yet have not known me"

Me & Teacher. Himself first - the way to the end.

The pattern of it - "Philip" - Personal address.

Many J. XX, 16. Marcha L. X, 41

Simon J. XXI, 15; Text. XVI, 17; XVII, 25; John XIV, 31; L. XXII, 31

Then the good patiently over the lesson again.

Wm. Wesley & Charles.

"He that hath seen me, hath seen the Father."

"How sayest thou? Question - the only teacher's way

Thou - who didst obey, first I, 43, etc

who didst recognize in me the Messiah I, 45

& appeal to sight as proof of my claim I, 46

"Believest thou not?" - a matter of faith, that is all for

Jesus had already said this, X, 38,

Put it the easiest way for Philip dropping down to
the evidence from miracles - "You have seen me
work, Philip. Is not that enough?"

The kernel of the whole thing - Christ's assertion of Himself as the Revelation
of God and Christ's patience with that after 3 years intercourse
Philip had missed it all. Christ had meant to satisfy them
with Himself. Now Philip says "Show us the Father or it says with us"
then he was going away. Could Philip with that

I. The argumentative lesson - Christ divine or anomalous.

"I and the Father" - "He that hath seen me or" "You have seen
not known - the how? No, no?"

II. The spiritual significance - Christ everything.

1. Christ as the object of speech

The early disciples

Acts I, 42, VIII, 5, 35,

Brought them to the A. XVII, 18.

Paul.

I Cor. I, 23, Acts XVII, 3. Gal. I, 27, 28,

Christ the whole theme II Cor. IV, 5.

And an inextinguishable one - Duffield's sermon

Our own hearts

Proportion to Christ & other things for

Our interest in speaking of Him. Pastors & Deacons -
for it is how the love looks.

Our responsibility - Ruskin - Sheppard

The world's need - Carmichael - "Speak a fact word for fact"

Justine "Ole inseparabel ligo"

Christ as a light

Believing & guide me!

Christ as a shield & sword & cover me!

Christ be beside me. Christ be over me

Christ be beside me

on left hand & right

Christ be before, behind me, about me,

Christ this day be within & without me!

To triumph Jos. VI, 35

To thirst Rev. XXI, 6

To strengthen in dark. Jos. III, 12

To heat Rev. XXI, 14

And victory Jos. I, 12, Phil. I, 6.

2. Christ as the object of thought.

The need of such an object.

Christ's satisfaction of this need.

The depth of this Cal. II 3. Kant.

Adaptation of this I Cor. II 2. Ignorance.

Peace satisfied so Phil. III, 10

The illumination of life

Johann v. Mueler

Such knowledge is life Joh. XVII, 3.

The transformation of life so

"I want to" this ideal - Christ repts -
states been the desired.

3. Christ as the object of life & as life.

This the real point. Jesus was object of Philip's
speech & thought - His life had not appropriated
also Him.

It would seem possible: to associate with

Christ & not really know Him.

I Joh. v, 12 - In this hall Song 8. both life &
Degree of life

The life of dissatisfaction

The changeable life. 12/12

The life of perfect rest - the Christ life -

a. Obedience - Jesus obeying. Bracket

b. Peace - perfect peace.

St. Patrick's hymn - the peace vine

Pace, I Thess. v, 10. "My peace."

Madewick hymn

Hg 24.2 - Jesus - Sp

Has Jesus not a right to this place?

Th. Arnold - "Come I survey the wondrous cross"

Was you not first to Him - who satisfied? Having been
so long time with you, knows Him.

Rev. III, 20. (over)

Officers, thou art standing
outside the fast closed door

In lonely patience waiting
to cross the threshold o'er

We hear the name of the task,
the name & sign we hear,

Oh shame, there shame upon us
to keep them standing there.

Officers, thou art knocking
and lo! the door is barred

And thence they brow beared
and there thy face have warped

O love the honest knowledge
to boldly to wait

O live that hath no equal
so fast to have the gate.

Officers, thou art pleading

In accents weak & slow,

I died for you, my children

and will you treat me so,

Oh'd with shame & sorrow

We open now the door,

Dear savior, rats, rats,

and how we never more.

From "Notes on the Construction of Sheepfolds," by John Ruskin.

" Although, however, the Protestant laity do not often admit the absolving power of their clergy, they are but too apt to yield, in some sort, to the impression of their greater sanctification; and from this instantly results the unhappy consequence that the sacred character of the Layman himself is forgotten, and his own Ministerial duty is neglected. Men not in office in the Church suppose themselves, on that ground, in a sort unholy; and that, therefore, they may sin with more excuse, and be idle or impious with less danger, than the Clergy: especially they consider themselves relieved from all ministerial function, and as permitted to devote their whole time and energy to the business of this world. No mistake can possibly be greater. Every member of the Church is equally bound to the service of the Head of the Church; and that service is pre-eminently the saving of souls. There is not a moment of a man's active life in which he may not be indirectly preaching; and throughout a great part of his life he ought to be directly preaching, and teaching both strangers and friends; his children, his servants, and all who in any way are put under him, being given to him as especial objects of his ministration. So that the only difference between a Church officer and a lay member, is either a wider degree of authority given to the former, as apparnetly a wiser and better man, or a special appointment to some office more easily discharged by one person than by many: as, for instance, the serving of tables by

the deacons; the authority or appointment being, in either case, commonly signified by a marked separation from the rest of the Church, and the privilege or power of being maintained by the rest of the Church, without being forced to labor with his hands or encumber himself with any temporal concerns."

I John II, 6.

The heart passages of the New Testament.

The Example of Jesus Christ.

Human & divine. Separate as one Heb VI, 26. Example.

1. As a man of prayer.

1. Constantly

All great events of His life preceded by prayer

Miracles.

On His rising. Matt. XIV, 23.

Sermon on Mt. Luke VI, 17.

Choice of His apostles. Luke VI, 12.

Transfiguration. Luke IX, 28

Getsemani. Matt. XXVI, 36.

Praying when He heard from home.

Luke XXII, 43. Jno. XI, 27. Luke IX, 28

For others. Luke XXII, 32. XXIII, 34. Jno. XIV, 16.

2. Alone. - On Mt. Matt. XIV, 23. Luke V, 16

Before day. Mark I, 35. Hudson Taylor.

3. Earnest. - Elijah. I, 17. Luke XXII, 44

This was the source of His strength Mark XIV, 34

The truth, the more Luke V, 16, further. Callous knees

"Lead us to pray" - The disciples struck by it

2. As a student of the Bible.

In what language?

Where did He read it? In Synagogues on fields. Home place.

1. Texts. Temptation, Sermon.

2. Books. Jonah, Isaiah, Moses

3. "Digt." Erasmus, Sermon on Mt.

Had no Bible of His own!

Believed it inspired!

Only the Old Testament!

3. As a friend. - Jno. XI, 14.

His favorite title.

1. Unprejudiced - sinners, outcasts. Luke XV, 1, 2; Matt. XI, 9.

2. Unswerving Cal. III, 13 Peter's denial. Judas - "friend".

3. Unpatronizing John - kind words behind His back.

4. Unselfish - Garden - let these go their way.

5. Faithful - rich young man. Peter & Satan. Luke XI, 4.

6. Moulding the Lord's brother James. Paul. John.

4. As a man of spiritual power.

1. News of his guard.

2. Always able to speak of the deep things of the Father.
Matt. VII, 28, 29. Luke IV, 32.

"The Keller": Believe our good testimony!

3. Source of his power.

Weakness Matt. V, 5

Purity. I Jno III, 3.

5. As an obedient servant. - Jno. XVII, 4.

1. In suffering. Luke XXIV, 46, I Peter II, 21, Phil. I, 29.

2. In self sacrifice. Matt. XVI, 24; Rom. XV, 3. Luke XIV, 33.

3. In constancy. Jno. VIII, 29. Father's business.

4. In service. Matt. XX, 28, Jno. XIII, 14, 15.

Impossible - Jno. XIV, 12. Phil. III, 13, 14.

Woe - Perfectionism! Holiness! I Peter I, 16. Heb. XII, 14.

How? Association, Practice. II Cor. III, 18.

How! - the will is very thin! I Jno. II, 28.

Why Callest Thou Me Lord, Lord?

The following is a free translation of the famous lines traced on the walls of the Cathedral of Lubeck:

Thou callest Me Master—and heedest not me;
Thou callest Me Light—and I shine not for thee;
Thou callest Me the Way—and dost follow me not;
Thou callest Me the Life—and My name is forgot;
Thou callest Me the Truth—and defilest thy soul;
Thou callest Me Guide—and despisest control;
Thou callest Me Lovely—withholding thy heart.
Thou callest Me Rich—and desirest no part;
Thou callest Me Eternal—nor seekest My truth;
Thou callest Me Merciful—wasting thy youth;
Thou callest Me Noble—and draggest Me down;
Thou callest Me Almighty—nor fearest my frown;
Thou callest Me Just—Oh, is just then I be;
When I shall condemn thee, reproach thou not Me!



FORUM FOR LAYMEN AND CLERGY

Presbyterian Day
Geneva, October 27, 1935

1. Does the Church through its sermons teach fundamental conceptions of religion, such as concepts of God, fundamentals of religious faith, etc.
2. Will the average Presbyterian congregation tolerate a frank discussion by the minister of his personal religious conceptions?
3. With the development of higher standards for training of men for other professions, what can be done to improve the quality of the preaching in Protestant Churches? Should the seminaries set up more rigid entrance and scholastic requirements?
4. Where can the Bible be taught most effectively - in Bible school, evening study groups, or from the pulpit?
5. What are the needed changes in the Church as an institution to reorient her for service in a new era and in a new social situation?
6. How far ought the Church go in endorsing and attempting to influence state or national legislation?
7. What should be the pronouncement and program of the individual church in the face of the danger of war in the world today?
8. Should the Church go out of business? That is, should it discontinue its manifold money-raising efforts and depend entirely on free-will contributions? If so, what sort of program can it present to its people to enlist the efforts usually put into these money-raising activities?
9. What kind of preaching is most needed today?
10. What steps can the Protestant Church take to develop church attendance which will become a fixed and permanent habit on the part of its membership?
11. Is the main hindrance to the further extension of Foreign Missions the lack of support at home or changed conditions abroad?
12. What are the policies of our Mission Boards toward union and cooperative work?

Mr. Robert E. Speer,

There was today, in the Presbyterian Church, a soul who cried: "I am hungry give me to eat, I am thirsty give me to drink, I am stranger, take me in!" This soul has shout it out so often, but nobody seems to care. But as I was sitting today listening to you, it came to me, that you could give me to drink, that if I should know you or persons as you, I would be satisfied. My soul is sick and tired. I have been educated in a Christian family and have had faith in God as our Father and Christ as his son. I lost my faith, when thrown out in this life and opened my eyes and ears for what I saw and heard. When I not could understand, I let it fall. I thought to forget, after a struggle with my faith with a call, a cry for help for my disbelief. Nobody heard my calling, and when I drop it, I tried not to think not to believe any thing, I throw myself in the world, and tried to get out all the "fun" I could.

I thought I had found a little peace. I did laugh at religion. I praised personal independence. I admired my friends who liked their life without faith and seems happy and good, and I saw people gained under faith unhappy and and sorryful. I thought I could help myself and have enough in myself, but I cannot. How often have I not cryed my sorrow out alone! How often tried to believe! How often had it burned in me to go to one of our ministers and call for his help, and ask him about why and why? And when I see ministers in our churches in silk and richness in fin and warm churches and the next day go to the almshouse and see all the poor how terrible elend they are, and when I read Jesus Word "Give all your goods to the poor and follow me." Then I cannot! Any myself, what does I do? When I go and see the poor, is it not because I love them, but a sort of soothe my conscience and when I see the elend I feel sick, and I get out heavy on my heart, and saying, "No no, there cannot be a God, no jut God, no Father who see and hear." And I go home and read about it and it do not give me light and I throw myself here and there in cry of terror and do not know what to do, for I cannot bear it longer, I must com to a result!!

When you told us today to do it now I want to ask you "What shall I do." I who is the poorest of the poor, the badest of the bad and still count myself just so got as the good - what shall I do? I only want that I could. I would be so happy if I saw a light after which I could go.

I do not know why I write this to you. Perhaps you are not as I thought you must be perhaps you will feel a little sorry for me but cannot help me, perhaps you get 1000 of such letters, but how I wanted I could go to you and ask you only that question: "Do you not think that the small children who played in the dust with the dogs, was happier before they learned anything about a God, who saw and heard all things and all what they did was sin, and this father, who was good and just, would punish them terrible and burn them in a fire for ever?"

Excuse me, but I was taught so and I do not remember happiness as child, only a strong fear for the God who saw and heard all.

I could not help it I had to write to you but this is not what I wanted to say and you will easily see, that I am a stranger (denish lady only been here a short time) I dare not tell me name, but I wish oh! I wish you would speak again in the same church and I will go there and not lose a word of what you say for I am hungry. Pardon me? And thank you for today!

The Kingdom of God

Bruce 46 The chaos of meanings has led to the theoretical Kingdom, The Kingdom of God. Concludes Christ's idea was "a Kingdom of God in order to be a Kingdom of God" (274)
It was a spiritual Kingdom but it was to become a society on earth ever expanding in extent

Chapter II 275

Kingdom - 3 senses

1. Royal authority or dominion - the King is the ruler
2. For those subject to that authority
3. Effect of exercise of that authority - of submission to it.

also the future Kingdom of God

In heaven - Kingdom
On earth - Church

Both visible & invisible

Strong - 494. "The Church is the largest organization as the whole company of separate persons in all times & ages, in heaven & on earth. In two senses the Ch. is identical with the spiritual Kingdom of God" but the G. is not the K. - the G. is the visible Church & is visible - not the K.

3. G. K. of power
- G. K. of grace
- G. K. of glory

Questions asked at Conf. on Religion

- Emphasis on General Syllabus

First time mt. Chicago Oct. 1930

My own feelings about the experiment
get from that capsule me
mechanism of function. Can't

show up. When we do find it
to find a new point
of view - in fact
of the
of the

how deep, how far
longer than
of it

how a new condition of the
in the, but that of which we can
in the nature

the case of the body to the
from the nature of the

Can't say in the nature of the

the only way to explain the behavior of

of the in the body experimental process
the nature of the
the nature of the
the nature of the

How many Jesus become a reality to young men today?

What is meant by "a 'super-natural' presence of Jesus"?

Some men in various countries are living better lives than the lives of their religious leaders. Whence the motivation for so living?

Dynamic

Mr. [Name] question concerning "Sharing Experience" (Dr. Speer understood the meaning of his question.)

What is the most convincing evidence of the "indwelling Christ" in a man? By what are we going to attract and convince the unbelieving?

What are we doing and what can we do to present Christ to men in our buildings?

elaborate upon "The
 impossibility of experiencing
 the God of love in a
 world where love is trampled
 upon and denied". What
 can we do about it, by
 us? How make
 love a concrete and
 undeniable thing?

4.

What are some of the things which tend to make religion "miscellaneous and impersonal", rather than attached to the person of Christ?

What are the things
 in our civilization and
 culture which, definitely,
 make this a difficult
 time? What are the
 optimistic factors?

Was it fair to speak
 of America as the
 most hostile to Christian
 principles; acc
 the nations.

6.

How are we to emphasize
the values of the "historical
Christ" -

without raising difficult
historical questions, such
as virgin birth?

What are our grounds
of faith in the
divinity of Jesus?
What helps are there
to the understanding
of this question?

Clarify statement of the
 interests on which
 Mr. T. is labor prefers
 a dualistic philosophy
 to utilitarianism.

excessive talking
 abouts which will
 waste our money
 people want to
 follow Jesus. How
 make Jesus attractive?

Will Dr. Meeker give us helpful suggestions for overcoming the great indifference on the part of young people toward religious matters? In this connection I would particularly appreciate convincing arguments for following Jesus Christ in view of the paradoxes that he spoke of this afternoon.

Would Dr. Spier tell us how he feels regarding the use of the Bible in view of the present historical criticism of both Old and New Testament?

Yours very truly
Wm. L. Garrison

~~Handwritten text, possibly a signature or title, mostly illegible due to fading.~~

12

Are we in our presentation of Jesus today,
missing something in soft peddling the
Calvary experience, which when it took place
compelled a pagan Roman to confess
that Jesus was deity.

We need more help, on how to lead to
the historical Christ and remove the
objection of the younger generation to such
questions as the virgin birth, the conception
of a man by God etc.

Questions asked by
girls in forum at

Northport, Nov 5, '33

NORTHFIELD



SEMINARY

It seems that God is One who is very inspirational but who stands off and looks on. To what extent is He able to help one?

Is there such a thing as fate? Some circumstances causing untold suffering are inevitable.

How may religion be really dynamic? Reasoning proves that there is a God and there are and have been living examples where lives have been completely changed by some religious experience. Why are there so few thus privileged?

Perhaps Christianity is a religion which grows upon one? God though he has power to change circumstances gives us the chance of ~~building~~ developing character by overcoming our own obstacles rather than helping us and making mechanical personages with no power of shaping our own destiny?

Who or what is God?

2-1-1900
I understand you
are a student of
the University of
Chicago

Do you think it is
better to have
just a few many

Just why do you
consider the Christian
religion far superior to
Mohammedanism or
Hinduism etc.

Have they not the
same God as Chris-
tians? were they
not 1st and 2nd
aiders & sponsors of their
Prophets, being seized
by Christ?

What did you
mean by the
message not
be the friend
of yours, the
Catholic priest?
I don't understand
the message.

Will you please
explain it.

ORDER OF SERVICE

Vespers - 5 P.M.

Processional

Invocation

Scripture Reading

Anthem

Prayer

Hymn

Sermon

Benediction

Choral Anthem

Recessional

I.

Review of the ...

Is not your insistence upon
the absolute insufficiency and
worthlessness of all non-Christian
religions, but an expression, in another
form of that arrogant nationalism
which separated our world today
into a multitude of warring camps?

II. Sectarian - "doctrinal" Christianity of
the type which you seem to insist upon
has struggled for two thousand years to
produce a decent human civilization. Is
it not time to try Therapeutic Humanism?

Mathewson St. Methodist Episcopal Church

PROVIDENCE, RHODE ISLAND

Ministers:

WALTER EARL LEDDEN

LLOYD ANDREW GUSTAFSON

Sunday, May 29, 1932

Morning Worship, 11:00

ORGAN PRELUDE. Jerusalem the Golden. *Spark*

HYMN 577. O God, our help in ages past. (Omit 5 and 6.) *Watts-Croft*

PRAYER

QUARTET. Tenting on the old Camp Ground. *Kittredge*

SCRIPTURE. Matthew H:1-14.

DOXOLOGY

OFFERTORY. Anthem—Battle Hymn of the Republic. *Dr. Jordan*

HYMN 207. The Church's one foundation. *Stone-Wesley*

SERMON. "A Marvelous Ministry"
MR. GUSTAFSON.

BENEDICTION

Evening Worship, 7:30

SPRING TIME ORGAN RECITAL, 7:20
Dawn from a day in May. *Friml*

Spring song. *Mendelssohn*
In Spring Time. *Kinder*

HYMN 68. O day of rest and gladness.
Wordsworth-Mason

PRAYER.

QUARTET. Seek ye the Lord. *Roberts*

SCRIPTURE. Matthew 20:17-23.

DOXOLOGY.

OFFERTORY. Anthem—Twilight. *Nevin*
THE SENIOR CHOR

HYMN 490. Saviour, more than life to me. *Crosby-Doane*

SERMON. "Are Ye Able?"
MR. GUSTAFSON.

HYMN 350. O Jesus, I have promised.
Bode-Mann

These are the remaining
pages of the manuscript of the
first edition of your
book as you recall.

IF WE DO NOT
SAVING BACK TO - CHRIST
AS THE ONLY HOPE FOR
THE PEOPLE OF FOREIGN
PEOPLES - CAN MISSIONARY
WORK GO ON. SHOULD IT?
all ministers

The congregation will remain seated, in silent prayer, until the ministers have left the auditorium.

Calendar for the Week

Sunday, May 29th—

- 9:45 Church School for Primary, Junior, Young People's and Adult Departments.
 11:00 Morning Worship.
 Rev. Gustafson preaching.
 11:00 Church School for Round Abouts', Beginners', Primary, and Junior Departments.
 5:30 Class in Preparatory membership.
 6:00 High School and Young People's Leagues.
 7:30 Evening Worship.
 Rev. Gustafson preaching.

Monday, May 30th—

Memorial Day.

Thursday, June 2nd—

- 6:00 Gouldwood Choir Rehearsal.
 7:30 Mid-Week Service.
 Mr. Gustafson speaking.

Friday, June 3rd—

- Providence District W. H. M. S.
 2:00 Afternoon session.
 6:30 Supper.
 7:30 Evening Session.

Saturday, June 4th—

- 8:00 Young People's League Party.

THE MINISTRY OF MUSIC

MRS. LAURA CAVE CARRITT, *Soprano*

WILLIAM GIBSON, *Tenor*

MRS. VIDA P. TURNER, *Contralto*

RAY A. GARDINER, *Bass*

FRANK E. STREETER, *Organist and Director* MRS. CHARLES S. WOOD, *Choir Director*

MISS LOUISE HARRIS, *Pianist*, Morning Service

MISS EMILY MANN, *Accompanist*, Evening Service

A mission by her identity with
the Confucianism which appears in
China, leaving nothing to be adjusted
with. I feel this true of all
ethnical faiths, and among
them of in the people's thought
of at times with these faiths.

QUARTET. THE SONG OF THE SPRINGS.

Wareing

BENEDICTION.

ORGAN POSTLUDE. Harvest Thanksgiving March.

Calkin

MR. GUSTAFSON.

HYMN 25. O thou God of my salvation.

Olivers-Smart

BENEDICTION:

ORGAN POSTLUDE. Passaglia from Third Sonata.

Rogers

CALENDAR FOR THE WEEK

Sunday, November 27th—

- 9:45 Church School.
- 11:00 Morning Worship.
- 11:00 Church School for children to 12 years.
- 6:30 College and High School Leagues.
- 7:30 Evening Worship.

Monday, November 28th—

- 8:00 Play "Cinderella" at Trinity Union, sponsored by Deaconess Aid.

Tuesday, November 29th—

- 6:00 Flying Squadron Dinner — First Universalist Church. Tickets 50 cents at Church Office.

Thursday, December 1st—

- 6:00 Gouldwood Choir Rehearsal.
- 6:30 Teacher Training Class.
- 7:30 Mid-Week Service.

Friday, December 2nd—

- 6:30 Senior Choir Rehearsal.

Saturday, December 3rd—

- 8:00 League Party at Ochee Spring House.

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MRS. CHARLES S. WOOD, *Choir Director*

Is it true that the native religions especially in China are so weak intellectually and morally that they offer no barrier and rivalry to Christian mission effort - and that therefore the only antagonism is in the materialism or superstition of the people?

Mathewson St. Methodist Episcopal Church

PROVIDENCE, RHODE ISLAND

Ministers:

WALTER EARL LEDDEN

LLOYD ANDREW GUSTAFSON

Sunday, July 24, 1932

Morning Worship, 11:00

Broadcast Station WEAN.

ORGAN PRELUDE. Prologue from
Suite. *Rogers*

HYMN 78. Holy, holy, holy.
Heber-Dykes

*

PRAYER.

SOPRANO SOLO. O Divine Redeemer.
Gounod

MRS. LAURA CAVE CARRITT.

*

SCRIPTURE. Judges 5:3-5, 19-31.

DOXOLOGY.

OFFERTORY. Soprano and Tenor Duet—
The love of Christ. *Gabriel*

MRS. CARRITT AND MR. GIBSON.

HYMN 84. The spacious firmament on
high. *Addison-Haydn*

SERMON. "The Fighting Stars"

DR. LEDDEN.

PRAYER.

Evening Worship, 7:30

ORGAN PRELUDE. Song of Summer.
Lemair

HYMN 48. Again as evening shadows
fall. *Longfellow-Oakley*

*

PRAYER.

TENOR SOLO. A clean heart. *Byshe*
MR. WILLIAM GIBSON.

*

SCRIPTURE. Responsive reading for
31st Sunday evening in back of the
hymnal.

DOXOLOGY.

OFFERTORY. Soprano and Tenor Duet—
Love divine, all love excelling.

Dr. Stainer

MRS. CARRITT AND MR. GIBSON.

HYMN 697. Rescue the perishing.
Crosby-Doane

SERMON. "Be Yourself"

DR. LEDDEN

What shall

ask

Do you think Pearl Buck
should be elected to the
Presby. Bd. of Missions

| As internal operations | As external | Present | To Com | Variable | Transferable |
|----------------------------|--------------------------|-------------|-----------------------|--------------|-----------------|
| John XIV. 17 | Mat. XI. 28 | Mat. III. 2 | Act XIV. 25 | L. IX. 27 | L. XVI. 21 |
| John III. 5 | Mark IX. 1 | " V. 3 | Rev. XII. 10 | L. XIII. 28 | L. XXII. 42 |
| Acts V. 3 | Mat. XXI. 31 | " XVIII. 1 | L. XXII. 18 | Mat. XVI. 28 | L. Com. XV. 50. |
| John XVII. 21 | John X. 24 enter into it | John I. 15 | Mat. VII. 11 | | L. XVI. 20 |
| Act XII. 34 | Mat. IX. 24 | | " VI. 21 | | |
| To enter into - Com. to us | | | II John I. 5 | | |
| Mat. XII. 28 | | | Mat. XVI. 28 | | |
| | | | " XX. 21 | | |
| | | | John I. 17 | | |
| | | | L. XVII. 20 | | |
| | | | II John IV. 1 | | |

No legends yet
L. VII. 10 John I. 11

As a theme of preaching
L. IX. 11, 2
John I. 14
John VII. 12
L. IV. 43

In Paul. K. 800 9 terms
John K. 200 2 "
John K. none
Acts K. 100 4
In John K. 800 35
John K. 800 36
John K. 800 15

ROCKLEDGE
LAKEVILLE, CONNECTICUT

I know my children you can see
An elephant climbing up a tree
The clothes he wears are flaming red
I think he must be going to bed.
I hope his sleep is very sound
As if he tumbled to the ground.
No matter if his clothes are red
He certainly will heat his head.
So children I cannot suffer his
To save him from such misery
Some time ago as I passed by
I think I heard his little cry
Of Son, Si-ona, Ah out loud
Please come at once and help me down.
Oh come at once, my dear Si-ona
I do not like to be alone.

It is now many hundred years since the Assyrians were a great enough power to "come down like a wolf on the fold," and to-day their cohorts no longer gleam with "purple and gold." Indeed, few people realize that as a race they still exist. In this book the author sets out to remedy this prevalent ignorance.

Starting with a brief history of their origins and religion, and after describing their share in the last war, he goes on to deal with the attempt made since 1918 to settle them in Iraq. This is the first consecutive account of this settlement, and the reasons of its failure are fully explained. The events of 1933, the massacres, etc., are described in some detail, providing the only complete and accurate account in existence. The book concludes with a description of the present unhappy position of the Assyrians, and shows the urgent necessity of ameliorating the conditions of this remnant of a once great Christian Church.

The Young People's Book

Year

Uemura

Bowen

Holmes

I. W. M.

Origin

Work

Principle

Can: Reproduction

How can be retained

How

Kozaki

Why

will never create

Works By
James W. Johnson

The Meaning of War

A revised edition of a book brought out eight months before the end of the World War, as appropriate now, when the world is verging on another catastrophic conflict, as during the war that was supposed to have ended war.

Boards 75c



Idolatry in America

"This stirring message gives conviction and approval because the Gospel is placed in the context of our own day and guarantees to meet our troublesome need."

—RELIGIOUS HERALD. **Boards 75c**



The Great Awakening

"This stirring challenge to carry forward the Kingdom work will be of great value if the church will heed." — UNITED PRESBYTERIAN

Boards 75c

Small OT

- Isa. XXX, 21. Backward - 570
- Rom. XV, 13 Joy
- I Cor. IV, 2 Crucified
- Phil. IV, 13 I can do all things
- Christy = Grand Deeds
- In Church = its business

Epistle

- Gal. XXIV, 5. What is Christy
- " XXIV, 20. Inf. of grace
- Col. I, 7. Fellowship of Christ
- " VII, 27. How far has Christ come?
- I Cor. III, 38
- I Cor. XII, 34. Ch. as a Fellowship
- " XX, 25. Essentials

Paul

- Rom. I, 4 Christ's Deeds
- XV, 13 Joy & Ch. Inf.
- XVI, 5 Ch. in the House
- I Cor. XI, 3 Head of our men.
- I Cor. IV, 6 Joy of Ch.
- XI, 4 Paul's Challenge
- VI, 13 B. enlarged.
- Gal. V, 1. Fellowship
- Eph. I, 18. Fellowship of Christ
- II, 14. Fellowship
- Phil. I, 6. How far has Christ come
- I, 6. Fellowship of Christ
- IV, 13. What has Christ done for you?

Good news. Mark. I

What Christ means

What does the Lord's Prayer mean

Picture Call. Elijah, Daniel, Judas, Demas, John the B.

Inscribed books.

H. C. Spurrhull

VonStapel

A. J. Mahan

W. Brown

Stocking "Miss R. Th. W."

Carina. Riddle. W. K. Green

Dr. Rose. W. Th.

Walt

Howard G. J. W.

Rosa Wheeler. Jimmie

Carroll Perry.

Richter

A. J. Robinson

J. S. Foss

Edwin Wright. Hugh Barton

NT
 New Father v. 8
 End character x. 32
 Smooth life x. 34
 What can it do x. 29
 For the RM. x. 11, 29
 End duty Rem xx. 1, 37
 When does it see xx. 4, 44
 The Standard Process xx. 11, 20

NK
 Joshua & men I. 17
 All men seek I. 37
 Street & hand II. 5
 Legion v. 9
 Inner Circle v. 37
 Could not be put v. 1, 24
 Not far from x. 11, 4

L
 At Jesus' feet x. 39
 The Upper Room xx. 1, 12
 Give your words xx. 1, 19

A
 On Jesus' side xv. 1, 21
 Compromise xx. 1, 17
 Standards xx. 1, 19
 Heb.

II
 Jesus says to you II. 3
 By the way x. 7.
 Consider Jesus x. 9, 3.
 Endured as x. 1, 27

Peace & Chr. life Jas. 1, 2
 Value & Start now "
 Empathetic love Jas. 1, 27

I P. II. 11 Standard Order
 II. 21 Examples, Standard
 III. 15 Ch. Rationalism
 II P. III. 13 New heaven & earth.

5
 I. 6 A man sent from God
 I. 42 Simon Peter
 I. 42 These are the things that he.
 III. 3 Can man be made over?
 x. 11, 34 The New Government
 xv. 2 Because -
 x. 11, 15 Away with them
 xx. 16 Can weaster
 xx. 27 & believing
 v. 36 ~~any right~~

I J. 15. 3 Amulley Grand
 Rev. x. 11. 1 Measure for measure
 III. 20 I stand & kneel.

0.3
 II Chm. xx. 15 The battle is frodo
 Psa. xi. 3 Rationalism
 I K. xi. 38 Any right
 Ecc. III. 8 Don't hate
 Job III. 14 Decision

Hope

down 48

Ans $\frac{14}{62}$

log.

down ~~58~~ + 48

Ans $\frac{11}{60}$

Yacht

down 242 Paw

Ans $\frac{53}{295}$

Bedroom

down 245 Paw

Ans $\frac{3}{248}$
 $\frac{295}{543}$

Love

down 8 + 8

Ans $\frac{145}{235}$

How was the last business
day of the week?
in the
the script - some of the
the key is - in color.
speaking about the
Pilate, direct
Can we escape from the
with us - yes!

Conception of Jesus Christ
Jc

no XXI

Drawing of [XII] Bruce

Ready then to pay

Ready then for the

Peace by means of the

Peace by means of the

Kingdom of the

How you hope they

Yourselves - Robert to Father, from the

Judas

Thomas

P.L.S., 21

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

2. 2. 2. 2. 2.

EN ROUTE
 PENNSYLVANIA RAILROAD

9th St

10th St

11th St

12th St

W. 12th St.

High Crown

Marquette

York St.

Plowman

W. 12th St.

High Crown

Marquette

York St.

Plowman

W. 12th St.

Table of 12th St.
 Bryan Free Academy
 Street to 12th St.

EN ROUTE
PENNSYLVANIA RAILROAD

[Faint handwritten notes, possibly including "10-15" and "10-15"]

W. King.

*High Green
Hempfield
York 5 mi
18 (over sea
in Roman
Celtic relations
Lancashire
Chas. Lewis
B. ...
Alfred ...*

*Yield 21 1/2
Bygey Pte. Chas. Lewis
B. ... to ...*

Consentaneously - no i 5

Conscientiously - no a

disseminatively - no e

anticonventually.

anticonventionality

Anticonstitutionality - 5 (11)

Constitutionality no e

reconciliation no y

Cousanguinity - no e

ambidirectionally. 6 8.

The old school here

See for fun the center of things

Check out

There was a lot of talk about the school
and the things connected with the school in the
house - so it did.

~~Admission to the school of knowledge~~
~~1885~~

The honor of tactfulness

~~Write out "Be honest"~~

~~At B Smith's or his office~~

Deliveries to school

See also - Since the last stage of study

The first place

The remainder in the book



ALTITUDE, 2500 TO 6600 FEET

Assembly

June

Montreat
N. C.

11
I would say it does in the case of
Effects of prayer.
The New Commandment.
John XVII.

John as Man & Prayer.

John His Bible

John His Father

John's message.

John's will

The Everlasting Presence.

Christ Jesus was in the Paradox of Love

" fact. & action. " True Love."

" the seeking God

Prayer

Presence - the Eternal P. Present

Kindness, Love

Prayer

Prayer

& lead to humanity
all Christy

The Chie. P. no. term is based on the B. no. idea
 of primary as one of several or parts of many,
 of the same idea. 2000 of legs and other to higher

a series of which the word in a series should be refer-
 ence of organization, institution & physical structure
 just as in the case with the idea of which the word in a
 series.

which parts. Broken & how to provide each with essential
 material & physical work for the a series of which a
 part

The word to which the word in a series is a series of a
 series:

| | |
|-----------------------|------------|
| Physical organization | Int. |
| Economic factors | Language |
| Organic | Region |
| Technical | Biological |
| | Racial |

A long series of words are based on a word which is a

How far to a word for a word foundation how far to
 lang. words, of Biol. Super
 Language
 Region
 Race

A word which is a word in a series of words
 the solution

I Thess. IV, 11. "And that ye study to be quiet."

Introduction

Brevity of the text and connection

Meaning of the Greek.

Use of the word in the New Testament.

Rom XV, 20 II Cor. V, 9

Christian Ambition

1. The divine life does not know ambition

like world's service it seeks for all the
possibilities or peculiar powers. O each life

C. L. Gideon. Mal I, 14^u II 11

Christ sending disciples Simon Jesus said

Except a man give up all he has and follow me

as a lamb does - ambition out

Simply square these a new direction.

Col. III, 2 I Cor. XII, 11

Bible Religion does not demand
new qualities, but it demands the
direction of those we already have.

but the man of ambition goes down

Argentina the citizen of the Holy city
was his gift of God he was a man.

litigious, given a rejoice, & became

this love is right they love as

their expectations right also

Chrysostom. If there were but a

glory, but a few.

11 +

Not attaining but rather enjoying the character of a

man in an ordinary world date.

In proportion to character is the

The disadvantage would be the loss of the

to the world.

1. The object of the Christian discipline - quietness.
One of these concepts given greater meaning
by the gospel - love, charity, sympathy

What it is not.

1. Inactivity - Luke XXIII, 32
I Thess II, the modern program of work
2. Policed thought. II Cor X, 5.
3. Dead tongue. Preach ministers of the word,
g. Luke XXIII, 9
Contradiction Acts XI, 18
4. Monkishness of life
Not self-consciousness
Not self-concentration Col. III, 3
Passage from a social life.
Christ - Jn II, 7 ; Jn, 36.
Luke VI, 12-13

What is

1. Unhurried no hurry.
yoke - patient ox
II Thess. III, 12
2. Minding one's own affair.
Ta eoca German proverb no face
Seneca.
3. Lowliness and meekness.
Matt XI, 29 I Peter III, 4
The servants life the quiet life
4. Submission to Him
Acts XXI, 14.
5. Restfulness Matt X, 37 Barrow
more > Myself

III Contrast between this & worldly ambition
This question is of spirit
Matt. 13 'de heart' I Pet. 11 'spirit'
Subjection

The 2nd - ambition - objection
Baron 'There is a true & false ambition; he-
liticos ambition includes keeping great
the reputation contained a thousand
euphonia or a gross accuser, for
whereas ambition commonly doth keep
men to be visibly busy in the con-
cernments proper to others, he will desire
them to be ambitious the contrary way,
in expecting quiet, & attendance from
other officers beside their own.'

The diff. is making spirit and objects
- making self making life - the life of quiet times.

IV The signs of ...

- we discuss you -
- Centurion Matt. 11, 5
- Leper Mark 1, 40
- Godanewer Mark 8, 17
- Jairus Luke 8, 41

Set about it at once for no time in
getting its blessing

of its blessings.

1. It is the leavened spirit.

Plant like - Matt. VI, 28

Jo. VI, 17. I Jo. II, 17. Luke...

2. This ambition grows by what it feeds upon
II Cor III, 18. Proverbs 19, 26

3. The atmosphere of our daily life

It was fine

Isa XXX, 5

Thought - Christ said of the temple

Place - a great calm been seen a fine

Isaiah XXXVIII, 15

4. The example of Jesus the quiet life.

The beauty of the quiet life is seen.

Matt. II, 11. Luke II, 51; XIX, 41; XXIV, 36

He who was a man of sorrows & acquainted with grief, who
as a lamb before his shearer is dumb so open not his
mouth, who pleased not himself had died always the things
that pleased his Father, he was obedient by the things
that he suffered, who said of himself that he was meek &
lowly in heart. He knew and loved and loved the quiet
life. And would it not please them and to please
them was the object of one of those other ambitions of which
Paul spoke, would it not please them who came to
give the garment of plainness for the shawl of reason
the robe of joy for mourning, if we should desire ourselves
also with the ornament of a meek & lowly mind.

Isaac Root, Callington, Cornwall.

Van Dusen's report to Bd. Apr. 17. 39. 1. has 5
good & many approx. exp. previous papers. 2. did,
you may exp. in producing the. leading. Char. a 3. Cali
ber. capture & many. leading 4. Signif & f. 2 to world's life
Send book to Oscar Hartland, W. Devon.

Ecclesiastical "Accept not the person of any
against thy soul & reverence, nor man unto thy
falling, speak not to the brain & to the church."

Love of Democracy

L. IX. 46.

The crisis and the discipline
How often

Christ
Not counting
Conduct with justice

From someone on the various occasions

In some of them - Love of free government.

Disapproval

Love - the love of the free government.

God, not baptizing
" - baptism of the Holy Spirit

That is, Agreeing

Every. Love enough that I should not have any

For the benefit - of peace in the world.

Keep a part of the voice of the people.

True self respect.

In honor preferring one another

The civil efforts of public opinion - how seeking of
good, honor,

Let your efforts be

Love of freedom

" " " " " "

The Compliments of
J. B. LIPPINCOTT COMPANY

to Robert E. Speer

We take pleasure in informing you that we
have just sent you, under separate cover, an
editorial copy of

*History of an Autumn
- Morley*

which we believe will interest you. A word
of acknowledgment, together with permission to

Master - John W.

213 Book no

Interview -

Change show notes.

200 Book no.

Open in chat with David & al.

Papini's "Life of Christ"

Last Summer, when reviews of this great book first began to appear, some were made. The so faintly obvious remark that "to review a book one had to be reasonably familiar with it". The common sense of this is as delightful as the Dick's Solutions of involved problems concerning the youthful David Copperfield - "Put him to bed" - "Buy him a suit of clothes" - and the rest. But with Papini's "Life of Christ" it is not easy to achieve a "reasonable familiarity".

One reading is not enough, & four or two might not be, ^{except in the original.} ~~One would want to read it twice, & about all, one would want to know the Gospels with some deeper familiarity.~~

This brilliant work ~~is not an admirable~~ ^{It is beautiful, brilliant, & contradictory - full of many things & aspects of beauty, grace, & faultless. It is a masterpiece of the highest order.} "book" ~~is like an arc light in its brilliance & like such a light, the carrels of barn doors beside it are unnoticed.~~ Like an arc light, it produces strong contrasts of light & shade, contrasts that day light does not show. ~~One reads it breathlessly, & ^{but one turns to} the Gospels with ^{newer} ^{qualitative} ^{far} their sun-like glow.~~

This is like an arc light - in the shadows of the Gospels - but one turns to the Gospels as to the light of the sun.

Dr. Halden, 5/24. in Los Angeles. Inquest on Mr. Doster 1888.
Do now - ans. to Dr. Halden. Ref. to order when to find medical.

New force a piece

Transported nearly 1000 lbs.

Head of various functions

Commenced religious work together 33, 37

Sanctioned to Congress and various 50

Various religious funds & matters 129

Other fund. with religious 159

New frontiers

Established foundation and society, amongst

May 1888, Boston 1742 Paris

Religion, medicine, health, thought

Steps toward a day advanced church 21

Hotel 4 by the sea. 132

New hospital care of 2 bodies (Boston) 40

Paris 1888, amongst 167

Undertaken several cases. 52. Much business with 150 down 80

An expressive attempt 53

Paris Eng. amongst 157 with

New effort and help

To assist on large foundation

Grand from London 193

Religion, medicine, health, thought

p. 13

Worked 4th. South. Boston now

To assist - health - operations of the people

Students and teachers April 19th.

54 students from April 29

Grand down hill 1150-5502 foundation p. 23

October 1, 1888. April 20th

New hopes

Changes for religion

Grand basis for religious reform. China - Chapt. 10. Hopes

p. 18

China President turned to Christ

Great effort in China helped 20th century. In case. 25, 65

A community which cannot be delayed. 38

A central challenge to an independent form 150 Manipulation

The Guidance of Jesus Christ

The Eye of God.

The Fatherhood of God.

The Seeking God.

The Divine Centering Christ

The Imitation of Jesus

Jesus Christ the Crucified

John vi. 37. He is able

The Love of Jesus Christ

His Father's Testament.

Knowing Christ - Phil iii, 8-11

Prayer

Rice

Deeds of Christ

God

Whisper of God

Deeds of Christ

Remember

The other house

Spiritual Indifference.

Its and its Consequences

Sowing and Reaping

x It Every Man His Work.

The Fructifying of the Thoughts

The Power of Abolition

How to deal with Temptation

His Demerit

Laying Asides Every Sight

At the Door of the Kingdom

The Ball of Life

The Station of Demerit

x The Three Excellent Things.

How only to Principles.

When we can live by that we live

The Simplicity & Complexity of Life

Yacht Policies

Our Hope of Progress

The Basis of the Advanced Life

Four Safeguards.

Every Human Hope a Failure

How to Study the Bible.

Living for God in these Things.

Power and Peace

The Church in the Home. A

~~The Campuses~~

The Joy of the Christian Life. A

The Marks of the Last Days.

Victory of Faith.

~~The Progress of a Church~~

The Value of Hardness

In the School of Christ

| | |
|--|---------------------------------|
| The Parables of Christ | Chas. Whelan Dec 19 '02 |
| The Problem of Man's Thought | D.O. Davis Jan 24 '03 |
| A Guide for Discipleship | " Feb 14 '03 |
| A Sketch for Lent's Series | " Feb. 14. 03 |
| The Study of Hebrews | Cong. W. H. Bond Aug. '03 |
| Peter, Paul & Pauline | D.O. Davis Feb 26 '04 |
| Moral Myopia | " Apr 30 '04 |
| Paul's View of God & Man | Minister, N.Y. City '04 |
| Money and the Church | D.O. Davis Apr '04 |
| Some Thoughts on the Church | Chas. Whelan May '04 |
| Intimacy to Christ | Yonkers Jan 21 '05 |
| How we make our churches | " Jan 28 '05 |
| The Hebrews of the New Testament | D.O. Davis Jan 28 '05 |
| How we make our churches | Yonkers Feb 25 '05 |
| Beating the System | " March 15 '05 |
| The Parables of St. Paul | D.O. Davis May 6 '05 |
| How we make our churches | D.O. Davis Oct 14 '05 |
| The Story of the Church | " Dec 16 '05 |

what about these ones.

| | |
|---|------------------|
| Other marks on street & City of Paris. | 202. Dec 23, '05 |
| Counters of the Paris & Paris. | " |
| The City of Paris & Paris. | " March 23, '07 |
| Day of Paris & Paris. | " April 20, '07 |
| The Paris & Paris. | " May 18, '07 |
| The Paris & Paris. | " May 20, '07 |
| Paris & Paris. | " Dec. 21, '07 |
| Paris & Paris. | " Jan 11, '08 |
| Paris & Paris. | " Jan 25, '08 |
| Paris & Paris. | " Feb 15, '08 |
| The Paris & Paris. | Dec. 1908 |
| Paris & Paris. (The Paris & Paris - B. & B. Book) | |
| The Paris & Paris. | 202. April 08 |
| The Paris & Paris. | " May 1, '10 |
| 3. Paris & Paris. | " July 30, '10 |
| The Paris & Paris. | " Oct 22, '10 |
| Paris & Paris. | " Jan 24, '11 |
| The Paris & Paris. | " June 3, '11 |

Embroider a desk set of pens

DD 2. Aug 5, '11

Embroider in the market

" Oct. 21, '11

Good Pen to General the Post

" Dec. 16, '11

Embroider the General Regt.

" Jan 6, '12

Pen as directed by Gen.

" Nov. 16, '12

~~Embroider~~
Show to read the Department of Behm.
as ordered

Completed Dec. 6, 1917

Genova Books

| | | |
|---|---|-----|
| Are I. M. Don Don? '31 # 6.5. | M | C |
| Christians on Body. '32 # 1 | | B |
| Large Missions '33 # 1 | M | C |
| <u>Christ Our Lord & Master</u> '33 # 1 | | A |
| The <u>Gifts of the</u> '33 # 1 | | |
| for Cook address. | | |
| The <u>Gifts of the</u> S.S.D. | | A |
| The <u>Gifts of the</u> Holy Spirit. | | |
| What is <u>Christ's</u> men | | B |
| What <u>power</u> does the Holy Spirit | | A B |
| Evangelical <u>Christianity</u> | | B |
| What is <u>being</u> a Christian | | B |
| The <u>power</u> of the Holy Spirit | | B |
| <u>Knowing</u> Christ | | A |
| <u>Christ</u> able to <u>save</u> us here | | A |
| The <u>fundamentals</u> of <u>Christ</u> | | A |
| A. A. Moody | | C |

Studies of Christ
 Studies of Chr. Life

| | | | |
|--|---|---|---|
| <u>The Year of Christ</u> | | | A |
| A Message from the Progenitor | | E | |
| <u>I Meet You</u> | | | B |
| The Sabbath Day - Lord's Table Address | | C | |
| <u>Christ the Suffering Servant</u> | | | A |
| <u>Christ the Redeemer of the Sinner</u> | | | A |
| <u>Christ Our Example</u> | | | A |
| Scripture's Complex of Life | | | B |
| The Lesson in <u>Christ's</u> Life | | | A |
| The <u>Christ</u> who Lives in Men | | | A |
| Close Endowment for Christ | M | C | |
| The Great Task of Church Today | M | C | |
| Working Over Day | | | B |
| Truth in the Valley | | | B |
| The Message of the Gospel for the Individual Today | M | | B |
| A Man in Christ | | | |
| Some Points by Those Made in Chr. Living | | | B |

On Adequate Proof for the Truth of the Gospel M C B

Marks of a true life B

The Larger Christ A

Ch. 7. M. Some 8 or

Foreign Missions

On Adequate Proof

I was benighted for Christ

Would Jack get 9. Today

Meaning of the Gospel for Individual

Five Arguments

Jack's Subject. Biography

What's Right and Wrong

The Great Affair in

The Greatness of the Gospel

Ably M. Room

"Sharing"

The Missionary's Vocation

Some More Testimony

For Cook

Confessional.
Constitutional.
Conservative.

DeBae.

- 1 Our first growth
- 2 England
- 3 The end of the world
- 4 " of time.

On the rise of a confessional - the Lutheran not the Catholic
What is the
Importance of maintenance
How. by whom, how, against & outside

On the rise of a confessional church.
Churches.

On the rise of a confessional church. Denmark. Lutheran churches as DeBae's view on the
etc.

On the rise of a family church. What is the church.
Denmark. Lutheran churches
On the rise of a confessional church

On the rise of a democratic church.

Place of women.

Participatory church.

On the rise of a church to replace the church is not the ministry. of power. Bonds

On the rise of a church. Church and society.

Walter Freeman

Carl H. Hering

J. M. Halpern

James M. Hall R.

Frank M. Hall

John W. Hall

Em. F. Sp. 10

Printed - J.W. Stewart. Lien upon accounts. In the case

Bank of America - Davis & Stewart, Decker, Conner & Hall

Company - National bank - Potomac - Decker

Decker is to say report in English & French.

Problem in the trade: reputation & construction.

Financial issue - A good one - concerns? Van Rensselaer

The study of the bank. Power. Decker report in China

The bank is not for the moment. No. Construction in property.

The charter for the bank is to be revised.

Chosen for the

The report in China. General study. English reference

The fundamental issue. What is the key?

The complex of the bank is to be revised and to be put down.

Aspects of Christ
Our great Christ
The Larger Christ
Christ our Suffering
Christ is all.

Our God in Christ
The presence of Christ
The presence of God in Christ
The God who was man
The man who is God.
God in Christ.

The Christ of God.
The Person of Christ
Our only Redeemer
Christ [Myer 27 p. on 270 p.
to "Christ"]

The longer and p. 4 At the book which speaks of
refusing to enter his doubts for the leaders & his content,
for Sam for the Cassin or miracle
for p. 9. and Jansen? and the Cassin

One has. Doubt. p. 4 First Cassin

Second has p. 5 "doubtation" or "doubtation"

"It is all p. 4 - 'I that when I have'"

14 - First Dr. E. letter

KENARDEN LODGE
BAR HARBOR
MAINE

Lewis Bay Station

Land by willow

KENARDEN LODGE
BAR HARBOR
MAINE

| | |
|---|---|
| The Larger Christ | 1 |
| Christ Our Example | 5 |
| Christ, the Lord's Servant | |
| Christ Our Lord's Master | 4 |
| Christ, the Revolution & the Rotten | 2 |
| Christ the Ruptured Saviour | |
| Christ the Risen Lord & Jerusalem address | |
| Christ in Able | |
| The True Christ | 6 |
| The New Year Overcoming Love & Christ | |
| J.P. the Crucifix | |
| Christ's Example of Service | |
| Christ, the Daily God. | |
| The Two-Costly Christ | |
| The Son of Man - Lord of the Sabbath | 3 |
| Knowing Christ | |
| The Sideliner in Christ's Life | |
| The Limitation of Christ | |
| | |
| The Other Mahanah Address | |

Christ called Jesus the Brother of
 Jesus - a man of Nazareth
 the Father's Christ

Our hope & Prayer
Asterisks, Stars & Unity.
Christians, One Body
God bless for mission
Strangers & Believers
Christians and the Common Father

Assets and Liabilities

1. The Need for Reasoned Religious Conviction
6. The Need of the Marked for Last Life
5. The Need of Stiff Personal Standards
4. The Need of More Real Experience of the Corporate Life
2. The Need for a More Living Theology of God.
3. The Need for More Spontaneity and Less Manipulation

4. The Problem of Thought

1. The Scope of the Issue
2. The Point of Being a Christian
5. ~~More suppression~~ ^{often} ~~are~~ Real Suppressions.
3. The Subtlety of Selfishness

6. Moral Marginal

~~Not yet perfect but~~ —

7. The Failure of Conscience Utilitarianism

Needs

Judgments

Comforts

Demands

Promises and Duties. (Commitments)

1. Greater by the Power of Love
5. Recognizing God's Voice
4. Doing the Good in Sea of Opponents and Oppresses
6. Day-Longed for by Hope
2. The greatest One in the World
3. A One for Humbleness

The Child Spirit

Doing One's Own Choice

The Simplicity and Simplicity of Life

On Chasing Mountains

No Need for Oppressor

"I know the"

Streckig wirten 1.

" nat " 114

Einige Tiere - gut Effort gemacht. Gist ist leicht auch bei 211

Effort g. in der Linie, bestmöglich 536

Wenig bei 211 & nicht mehr als 211 ff. 584

Das ist der Jude hje

—

Rene Zetzkow.

211

Orid "I see a ^{or} oppose the better; I follow
the worst."

Joe Abowden § 54 re Judas.

Tertrelian "He shows his love of good by
his hate of sin."

20000 Saloons
100000 : 2000000 Spas
20000 : children Spas
20000 : orphans to charity
60000 : dealers
300 : murders
400 : suicides.

1875

Indecision is the
paralyser of usefulness.

Doloon at Bridgeport,
called "the Place" -
where hee's rats ven.

Mrs. Waterbury 1st artist
"Power Place"

A Poet has written thus of the
Public-House Bar.

A BAR to Heaven; a door to Hell,
Whoever named it, named it well.
A BAR to manliness and wealth,
A door to want and broken health.
A BAR to honour, pride and fame,
A door to sin and grief and shame.
A BAR to hope, a Bar to prayer,
A door to darkness and despair.
A BAR to honoured useful life,
A door to brawling senseless strife.
A BAR to all that's true and brave,
A door to every drunkard's grave.
A BAR to joy that home imparts,
A door to tears and broken hearts,
A BAR to Heaven; a door to Hell,
Whoever named it, named it well.

UNITED STATES SENATE.
PART OF CONG. RECORD.

FREE.

C. Randall

Member of Congress

U. S. S.

Mr. Robert E. Speer

15-6-5th - Ave

New York
N. Y.





Dr. Robt E. Speer,
156 - 5th av.

Pres. C.
S. M.
Society.

N.Y. City.



I. My letters & replies. Recognize Dr. Open's statement. *Some by...*

II Constant repeating let the summaries indisputable results.

1. It has created a new nursing atmosphere. Other caused but -
increase gain of this - both B.D. & as cause.

2. It has increased gifts.

The fact of increase

Ar. in 1905-6-7 9000 000 in 8,7,16 - 11000 000
In 1912 -

Quebec 20-09-7304 in '12 16097

Mont 07-08 235000, 12-12, 479 -

Quebec 08-09 1492000 11-12 2512000 or 66 2/3 %

3. It has brought unprecedented masses of men under the upbearing
influence of great nursing. Canadian. This influence
in E. Can in 1912 camps 157 W. Can.

4. It has aroused a new logoman in the Church's work.

It has removed many individual men.

It has given them a new sense of stewardship.

It has opened the work of the Church in the regard.
It has given the work of the Church in the regard.

5. It has collected the many men in nursing, study & reading.

Developing through in June 19 with contributions of ?

Just press notes.

6. It has promoted human development.

By inspiring & leading human development

By the Christian influence

By demonstrating an activity or activity that the actual function must be
made this "swarm" etc.

7. At the same time no testimony is clearer than that it
has promoted unity & cooperation. *Cover*

9. It has helped all music, - work of all kinds. *Calgary.*

10. It has deepened prayer, & the devotional life. It has not
become mechanical. *Cover*

11. It has been a way for despised & rejected literature
Cover

III Lesson

1. Its educational & intellectual value long ignored.
2. Its practical power to enlist men also unrecognized.
3. Its influence in shaping & propagating such as for the nation.
4. Its large program of finance & public acceptance.

Look at our last year's program.

at the Centennial Commission idea - warlike spirit.

at the estimate of church, government & education.

at the plan of county assembly of reports for next advance.

Whelan 1907 - \$250,000 from \$6000.

As drawn - the

Methodist - 4 years ago to 2 to 3 to 4000000 by 1912

5. Its social vision and appeal has been enormously principal & creative.
6. Its unofficial lay character has been a great asset of its power.

Witnesses

Cyrus Woods. Our missionaries in the Far East are of course, preaching the Gospel of Christ, but they are also doing an important work in addition to that. They are preserving & representing our best ideals and are the true interpreters of our best thought and heart of ours to those who have no means of understanding it otherwise. They are our true ambassadors. When China becomes stabilized they will be more necessary, than they ever before. Our Jap. Exclusion law has made them essential in Japan.

Jap. Found in India "There is now scarcely a place in which the influence of Christianity is not felt... The fact that Christianity in China numbers about 350,000 believers as a result of the 40 years that have elapsed since propagation was recognized is really remarkable, considering the experience in Japan, Japan and China... and is chiefly to be attributed to the self-sacrificing labor of the missionaries & workers of our the Christian Church." "Given even much of her advancement in civilization to your labor... We hold Christianity in high regard and give to it every possible facility for its propagation."
King of Siam

Arthur Mayhew in India. Report 120. "The success of the lay & parsonlets of the Church has done far more educationally for India than the whole of western literature... India owes the Bible to the Christian missionaries..."

progress in India depends on the gradual transformation of Education by efficient management of the spirit of it. We have seen of late mission work in India has commenced and that work inspired by some such aim can also supply the necessary basis. Atch. is a real force in India. Ed. in Western India "There is no greater influence for good in the human world than the A.S. mission; no European so universally respected as an instructor, and those who decay of missions do less than justice to themselves and harm to our good name."

Dr. F. J. J. J. J. For Good Cause. "It is my sincere belief that education without character training is a serious evil in any country, & does incalculable harm, & that character training that is not based on the real life & teaching of J. C. is no character training at all. The gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know how best to impart the teaching of Jesus to the young of our race, for the methods of life of our day, & the accompanying education remove the real standard and, without ability, do nothing to replace them. I regard the most deadly as well as being the most serious found in the evolution of a fine race."

In its extreme form.

In the light of the fact that all is predetermined. The
from places being done out of the fact the iron law for the present
to-day. The race and the man which "may be wrought", as the

John says in beginning his autobiography "expect nothing
new, but must devote himself to the adjustment and de-
velopment of his heritage" Some who had the view still

keep also a heart of hope for progress. But others do nothing
but the recurring act of ^{the} past accumulation of ^{and} money ^{to} the ^{loss}
degradation and degeneration of mankind. ~~There~~ ^{of what use is it,}

then to rebel against the machine and to cherish the alliance
~~for~~ ^{the} living twilight is dawn? There is a great contrary

tendency which looks back for the present adds to the con-
temporary discouragement at the same time that it permits
not perform better things. It is the movement of revolt
against the failure and falseness of the past. As a move-
ment is unreacted. It is unhelpful. It is already been.

But in its first stages it can do little more than become
aware of its weakness against the force of machine and oppo-

There can be no doubt that almost all our present-day movements, religious and non-religious, have drifted into a back eddy of discouragement. It is a period of reaction from excessive hopes. And our present darkness is all the darker because of the brightness of the moral values which appear to many to have departed, discipline, idealism and unity. A new cynicism has grown up in many minds. Our hope of a new day, such as for a time there was to be, seemed to be too good to be true. Many men are like the new immigrant to America. They looked forward to this ^{day} with the storm is to wear on the horizon looked forward to the idealized land of their dreams, free & freedom and good will and abundance and brotherly love. Now the dream is dead and the dreamer. There is that about us has been some time to see that the new day ~~is~~ ^{is} no more, but the old day, grows bedraggled and deformed.

our different combine to
The current tendencies, accentuate this confusion. One is the new emphasis on materiality. but with the new and in the ~~old~~

action, and its very first work is to define as deeply the
magnitudes and forms of the work which must be overcome
to doing this it ~~requires~~ ^{necessitates} the deepest the most of disappointment
and uncertainty.

But we are too prone to yield to these gloomy views,
especially in connection with the moral and spiritual movements
of human life. ^{And we} ~~we~~ are especially prone to yield to
them in the matter of the movement toward the cooperation
and union. In this matter both the tendency to retreat is how
justly repeated as a question. We feel that the traditions and in-
heritance of the past are too strong. The decisions set forth
they think, have become fixed. Oppose a union and how has
that done but the opposite bodies have broken into distinct
presentations and the separate conditions has been assumed by
the weight of their distribution that far-reaching, independent,
building, contributions and organized agencies. And likewise
we also feel the work of decisions ^{and} in this have
ought to become their moral plan has been as to

can be changed just in proportion to the closeness of
their union with the desired goal

~~But~~ of, however, we consider the essential elements in the
character and work of the Church as there are concerned by man
in all the churches as disciples at one time large a number
of actual saints & men and women and effort already ex-
ists.

He was a very fair & gentle knight
and this part as much as it is a way

Chaucer

To make virtue of necessity

Chaucer

Man proposes but God disposes

Alampric

Comparison are a divine
a bad bad man.

Malbone,
Shakespeare

Forheare

Spenser

I am a democrat

Shel

Some live with me the of law

Malbone

Mythology was a hedonist large work

Shakespeare

I am his track

"

When I see of life let us say back

But to me only with the eyes

Johnson

Which are a hundred years that show the books

Webster

In Vallaukoma.

I want first independence of the spirit/5 that

Webster

in hidden time when mental taste

Byt heart into the world race as soon

I do not know what I may appear to the world, but
to you I seem to have been a life of a big ship on
the sea shore which you see has other things

a swifter bubble as a bubble than admission
with the great sea of life by an undivided way see

I know

Just for a handsome price he up an
And for a reward to stick in his coat

Boeing.

Bach's is mine!

Decker

But John P

Brown, he

Forces

say the debt here is this down in Gold

I prepare to nip it out on this line of it
And all because

Grant

They say glass met from
To get our Britain's day

Boeing

Each heart reached a different name
But as of the same name

It is a condition which connects in - into the (London)

Our camp! In her entrance with (John) real
As she drops her in the night: but as
Only yet a way

Decker

And what is to save us a day in (John)

John

The way of this observation is in the (John), and

Decker

What I expect to be

And as not compare me.

Boeing.

Boeing, Brown, Decker.

Boeing

Who was Ben Ball

2d English

Had the fact. I am coming

W. Sherman by
the case

Cherish hope

A. J. Johnson.

Kobel town of Kobel river
Below the bridge, down the road

Kylin

Be powered by your admiration rather than
by your distrust

Huanghe

This is my rubber sheet as a piece

Kylin

My life is an endless hand print.

Dichen

When I am young to wear hats
I shall be very proud of that
and then the other set
not to muddle with my top.

Wilder's work.

Stevenson

On instant's time to the dream
stands all Etanji's pieces
of that I did with thee to guide
to thee, though thee, be well known

Kylin

L'Esprit
Epi Hordig

are in the garden after noon
Trees leaning in shade;
The both over oak, with leaves shade

haini

Carrol

By the arms are piled
While with hands work vain pretence
over wandering to guide

In case less, Fezzing, no vast substance
mine

Dichen

In center I put up at night
and down yellow candle light
The hammer quiet the other way
I have to go to bed today

Stevenson

There is no death! What seems in transition
This eye of mental breath
Is but the sound of the eye's sleep
What battle we were death

Hayden

I am the as bank as meet to accompany
my 'ark' Tanner

In the evening of youth which fast reveals
in a night march, this is no such end
as 'face' Red & Han

Let's of that men are round in. Lypelaw

a shaffer up of uncondensed light Phakypaw

at the better his say east the back and son
unt - tall really EB Brown

with milk toward now, with change for all. Wentz
with him in the light, what air is to
be the night

a daughter of the East, diving too Jenson
that diving fair

The roads might come here but Lypelaw

Brother the more staly manners thy law Holler
as the Sept lesson hall
leave thy law vaulted part!

Oh when these all new blood Jenson
Be each new rise & new face

To the day that we know Joy
and the vander, that we know

and of law from at that road that we Roe
floats on the floor

More to by the woman

The paws are each joint lengths

Bygones

& the gband; it is of power

Heats

Save all the new judgments

Stobfoss

Cher you are good but they are not the best

Cayle

Since it is of a Eternity. There is a shadow

"

or this

With his eyes every corner

With his eyes every corner

Good

A woman boat in new woman's eyes

Bygones we made others

In dinner at New when we had our spoon

Wednesday

Hearty's iron

When he left to

He had a

Evening.

No more, unfeeling way of heart

Good

For his unfeeling (as to his death)

To you man upon the earth

Death cannot do or let

And how can man die better

Than facing fearful odds

For the sake of his portion

And the things of his labors

Wednesday

There are the unfeeling forms of good

Evening

and find the best head raised to come

The stream is

Forward

The great ^{many} ~~many~~ is not chained
It supports its points even from heaven
You the place beneath. It is true but
It breathes but the the ~~the~~ that tows.

Shops

There was a sound of rery by night
and paper curled

Byon.

Give us to try above the
Dreadful ~~beats~~ days
Dare know the but to low the
Dare named the but to know

Killed

That a drum was heard, sets formal note
as his tone to the trumpet as heard

Calps

How wonderful in death
wants the water sleep

Shelly

How beautiful this night! It ain't about

"

The burial heard the emperor took
Good night we are got to see.

Kelce

A funeral of the men: their
A funeral because was to have
and it was really was

And so on

The body was looked light
on a steel orack band coast

and the words is the story they

This great hands forced

Prunard

So be it that when the funeral came to gain

Byout

Others the origin are right to the river, by their
and all some the first man is done

Byon

Swad some pairs the Aphro si ce re

Burns

a damn come to defend l sea o daniel

Shakespeare

a want a man for a deal

Burns.

Thats ginter this

The stie sed unnt human's

Woodward

My foot is on my native heath & grows
in Macgregor

Scott

The freight was who bought were

Both were old sheet

Calverly

The freight but who bought but

are to out heat & snow

'Tis distance had enchantment to the tree

Mrs Campbell

The hoag that one the darts back

The hall of mine and

Mr Moore

how keys or nuts on darts were

as if that some were fled

Both a skin had a die, and a punch,
I was of hand of heart to the rest

Walters
Davies

Ward father ere are part

his red pie me back of heart

Byron

Walters remain. new power, one & measure
be.

Walters

Come one - Come all this rock shall fly

From its firm base or some d.

Scott

So bright it had a sleep to fresh

Woodward

Stand and acquaintance to forget

Burns

Let dogs delight to bark & bite
To bow their heads to
The bears whose power is great
For 'tis their nature too

Walth

That man's sweet victory, bely sleep
Entered the house of Cupid to his way,
To the poor Judaea! who enticed me
Lured in clouds or bears him in the land
New leave that to tomorrow which you can
do today

E. Young ^{Eject} ^{Spots}

Burlesque

Pope

B. Franklin

How dark the trees may be
Suppose each day
Faster boys are the day
Near by open places

Waltz

True may a few of them be
The dark reputation can be seen
True ye please a

Gray

Worth make the man, the want of the people

Pope

Standards in that handsome door

Cardinal

Who was Joe Edpin

Cooper

Factor I cannot see a lie

Washington

I know not what came this night
But for me his see clearly a few no secret

P. Henry

The proper study of mankind is man.

Pope

Be sure your consent

Cardinal

He had these words to be of use - that we
Men are created equal: that they are endowed
With certain unalienable rights: that
among these are life, liberty & the pursuit of happiness

Jefferson

see

Administration Offices
Agnes Scott College
Decatur, Georgia

Dr. Robert E. Speer

Also a separate list from -

Feb. 1934

Questions asked by
Students at Spring Meet

Questions asked by

Students at Agnes Scott

Feb. 1938

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